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1905

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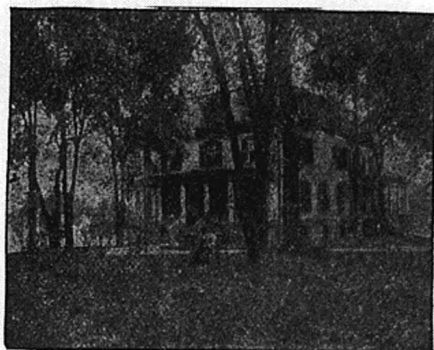
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By Prof. Isaac N. Vail

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THIS book marks a great step forward in the world's intellectual march; it shows the origin of many myths and legends, and proves that many wide-spread stories of the folk-lore of early man had for a foundation a basis of fact. All students of intellectual history and every person of education will find this book of more than usual interest. I want every reader of *SUGGESTION* to read "The Deluge and Its Cause." HERBERT A. PARKYN, M. D., *Editor SUGGESTION*.

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Secure one new subscriber to *SUGGESTION*; remit \$1.00 with the subscription, and a copy of *THE DELUGE AND ITS CAUSE* will be sent postpaid to any address. There is no other way to obtain a copy. New subscriptions received this year will run to January, 1906. Why not attend to this at once? Address:

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SUGGESTION

A Magazine of the New Psychology

"Man's whole education is the result of Suggestion"

VOL. XIV.

CHICAGO, JANUARY 1, 1905.

No. 1

Suggestion the Basic Principle of Christian Science Healing.

By HERBERT A. PARKYN, M. D., C. M.,

Medical Superintendent Chicago School of Psychology, 4020 Drexel Boulevard, Chicago.

PART II.

WHILE Dr. Quimby was healing under his theory in the United States, Braid was obtaining just as remarkable results in England by employing directed suggestions; remarkable cures were being made at different shrines or by kissing the bone of a toe of a saint—to say nothing of the miraculous cures in heathen lands following prayers to hideous wooden idols.

Dare any sane educated man declare that it was not the same force that brought about these cures in different parts of the globe under different guises and different theories; or will any one deny that the actual force by which resolution of one abnormal condition is brought about when a person is cured of a physical ailment, is different from the force by which resolution is brought about in identical physical troubles in another person? Even Mr. Farlow, I feel certain, would not be willing to go on record by denying this.

Well, then, in what way does the healing accomplished by Mrs. Eddy and Christian Science differ from the healing by Dr. Quimby or a wooden idol. A slight change of theory won't affect the actual healing force, for we know that healing—the same kind of healing in every instance—takes place under any theory, provided the patient be brought into a state of expectancy and receptivity.

Of course the more reasonable the theory, the higher will the receptivity and expectancy become and the more rapidly will they develop. It is for this reason that Dr. Quimby's percentage of cures of patients treated is greater than that of Christian Science, and for the same reason the percentage of cures is necessarily greater by Christian Science than occurs at a shrine or before a wooden idol. But the reason so many more people have flocked to the Christian Science Standard than to other systems of natural healing, is on account of its religious cloak; for people want a religion and Christian Science appears to be a *live* religion on account of its healing virtues. Besides, by blaming all sins upon the mortal mind, for which the soul is held unaccountable, Christian Science becomes an easy religion for people who are not over-scrupulous concerning the operations of Mortal Mind.

They believe that all is well from the point of view of health and salvation, if they "Let not their Right Hand (Immortal mind, Life, Soul) know what their Left Hand (Mortal Mind, Error, Sin, The Devil) doeth.

Spirit does not argue, only Mortal Mind argues according to Christian Science. Yet Mrs. Eddy has to employ argument (suggestion) to reach the more intelligent people. I say more intelligent, for there is a class of people who allow themselves to be influenced by any new idea, or any old idea dressed in a new garb, without making conscious logical deductions, and it is this class that rushes to every new mysterious cult and in whom such remarkable, instantaneous cures are made. No doubt Mrs. Eddy's first patients came from this class. Then others came and were healed, not because they believed in her theories, but on account of the apparent miracles wrought under these theories. In this class psychological and physiological effects followed because they were expected to follow. Being healed, they believed even if they did not understand the Christian Science theories. People of this class accept Christian Science because they have never had a more reasonable explanation made to them for the healing phenomena following Christian Science treatment or the adoption of Christian Science as a religion.

THE LAW OF PSYCHIC PHENOMENA.

If the people forming this class would read Hudson's Law of Psychic Phenomena carefully, they would not be found in the ranks of Christian Science, for Dr. Hudson has given much more simple explanation for the healing phenomenon of Christian Science than Mrs. Eddy has given.

Mrs. Eddy learned that she could cure some patients while working under the theory that God never created matter—that matter is non-existent; but what did these people care about a theory, even if the theory had been that The Devil did the healing. But there were other people, who, while being healed, wanted to know why they might expect a cure. To these the theory of “matter—non-existent” might have appealed, except for that first chapter of Genesis, in which we are told that God created the earth and everything in it. This was Mrs. Eddy’s stumbling block. She had extracted scriptural quotations from their context all through the Bible and twisted them to fit her theory—but that first chapter had to be dispensed with somehow. So she tackled it bravely, to make the best she could of it, under the theory that it was merely an allegory. But what a miserable mess she has made of her undertaking. The whole theory of Christian Science is built on the premise that God did not create matter nor man’s physical body—in fact, that “matter is non-existent.” Yet in the very first verse in the bible, on the contents of which book the Christian Scientists claim their religion and their system of healing are founded, we read, “In the beginning God created the heaven and the earth.” There it is—a plain statement of fact—and there is no way in which it can be twisted into an allegory or anything else.

THE DELUGE AND ITS CAUSE.

I wish every Christian Scientist and every reader of SUGGESTION would read “The Deluge and Its Cause,” by Prof. I. N. Vail, and then tell me if the first chapter of Genesis is an allegory or a statement of facts, scenes and conditions as they appeared to antediluvian man.

Strange is it not, that in “The Deluge and its Cause,” Prof. I. N. Vail has touched upon the only two chapters of the bible that Mrs. Eddy found it necessary to treat of at length in her Key to the Scriptures i. e. Genesis and Revelations. After reading “The Key to the Scriptures” by Mrs. Eddy, and “The Deluge and its Cause” by Professor Vail, I have no hesitation in saying (and I am sure anyone else who will read both books will agree with me) that if “Science and Health with Key to the Scriptures” was “inspired,” as many believe, then Professor Vail’s hand was controlled by the Divinity himself, while he wrote “The Deluge and its Cause.” Prof. Vail has brought forth a Truth which is being accepted and endorsed by Geologists, Philosophers, and Biblical students as fast as their attention can be called to it—a Truth now only dawning upon

the scholars of the world, but which will eventually revolutionize old theories, harmonize science with ancient history, mythology and modern science, and live as a Truth aeons after the Christian Science movement has become only an interesting chapter in the ancient history of religion and fads of healing.

Let us turn our attention for a few minutes to what is meant by the term "cure" as used in the healing art. The word cure means the successful remedial treatment of disease, or the restoration of a sick person to health.

Now it must be evident to any thinking person that there can be only one kind of cure, just as there is only one kind of Truth. Truth can not be qualified—that is, it is incorrect to speak of genuine truth, counterfeit truth, or unreal truth. Similarly, it is not only incorrect, but absurd, to speak of a cure being genuine, or counterfeit, or unreal. The methods used to bring about a cure may be unscientific, but no matter what method or methods are used to bring about a cure of similar troubles in different patients, the mental or physiological changes which take place must be identical in every instance. The theories or beliefs and the *modus operandi* under which cures of similar troubles in different persons are effected may be at great variance, but the actual mental and physical changes which result in cure are identical in each case.

For instance, if a man has a chronic ulcer on his leg, it is a symptom that the blood supply to the affected tissues is abnormal, and the ulcer will remain unhealed until the affected tissues are properly nourished by the blood stream. But when the tissues are properly nourished the ulcer disappears and a cure is effected. Now, ulcers have been healed by every known system of treatment, including Christian Science and prayers to wooden idols, but in every case the healing has occurred only after the blood supply to the affected tissues has been changed and improved. But the system of treatment that is able to discover the cause of the trouble to a certainty, and by removing the cause secure cure after cure in the shortest possible time in cases which other systems were unable to heal with any degree of regularity, is certainly the best system of treatment and the most scientific, and that is why treatment by Suggestive Therapeutics, in the hands of a physician who understands rational hygiene, is so far in advance of Christian Science or any other system of treatment that depends on the mind alone or on drugs alone.

Christian Science, Mental Science and Suggestive Therapeu-

tics will cure all patients whose troubles are purely mental, or whose physical troubles have followed certain mental states, but Suggestive Therapeutics will prove more efficacious than either Christian Science or Mental Science in relieving these purely "mental cases," because it appeals to the thinking man; and goes directly to the seat of the trouble and cures the patient even before the advocates of other systems have succeeded in making their patient disbelieve the evidence of his senses, or rendered him sufficiently insane to accept the doctrine of the non-existence of matter.

WHY CHRISTIAN SCIENCE SOMETIMES FAILS TO CURE.

Thus it is that Suggestive Therapeutics is more successful than Christian Science in making cures among the very class of patients that Christian Science depends on for its cures. But there is a vast field of healing that Christian Science and Mental Science can not enter. They may attempt to invade it and may secure some patients from it, but, for one of the following two reasons, or for both reasons combined, they can not heal these patients:

First. Because Christian Science and Mental Science are too illogical to be accepted and tested by people in this field.

Second. Because both these systems ignore hygiene, life essentials and the well recognized laws of health, and refuse to adopt measures which through the ages have been recognized as powerful agents in overcoming certain physical troubles.

In the July number of SUGGESTION, I showed why Christian Science cured some genuine physical complaints; why it utterly failed in other cases which appeared to be similar to the cases healed, and why I was able with Suggestive Therapeutics and rational Hygiene to heal the patients that had received no benefit from Christian Science.

It is a well known fact that worry or grief will cause a person in good health to run down physically. Why? Because his mental condition interferes with his appetite and digestion, and when he is run down physically almost any disease is likely to develop in him. Now if a change be made in his thoughts, if he can be made hopeful and optimistic again, he will return to his old habits of eating, drinking and breathing, and the nutrition to the body having improved, he will regain his health. It is this class of patients that Christian Science cures, but Christian Science does not and can not cure patients who have always had incorrect habits of living if Mrs. Eddy's teachings are carried out to the letter, for she

teaches that no attention must be paid to hygiene, nor to what one eats and drinks.

THE BLOOD IS THE SOURCE OF LIFE.

Mrs. Eddy claims that it is Spirit that heals; that there is no life in matter, no life or healing virtue in the blood. Yet any sane man knows that it is the blood that heals any genuine physical ailment. Mind within certain bounds can control and regulate the flow of blood to the different parts of the body, and mind can assist the stomach and bowels to digest and assimilate food to make good blood; but Spirit or Mind or any other force is powerless to heal a physical trouble without blood, and the quality of the blood has also a great deal to do with the rapidity of the healing and the ultimate cure.

Open a large artery in a healthy man's body, so that the blood will flow from it unchecked, and watch the results. Within a few minutes every evidence we have of the Spirit, Soul, Mind and Life of the individual disappear and his body soon returns to dust.

Or shut off the blood supply to any part of the body for a few hours and the part dies. Curious thing this blood, is it not? But if it is so necessary to all the phenomena of life and to the healing of every diseased cell in a patient's body, what science can there be in any system of healing which asks its followers to pay no attention to the things which keep up the supply of this blood and insure its purity?

Are we to believe Mrs. Eddy when she denies there is life and healing properties in the blood, or are we to believe the spoken word of God, Himself, when He said "For the life of all flesh is the blood thereof"? When God said this He referred to the material, mortal, red blood found in man and animals, and He was telling the children of Israel what they should eat and what they should not eat; in other words He was giving them instruction in hygiene and right living. Instruction, Mrs. Eddy says, is Error and opposed to God. "Choose ye whom ye will serve," "And many false prophets shall rise, and shall deceive many."

Mrs. Eddy in "Science and Health" decries against the publishing of the symptoms of disease in the daily papers, yet in publishing in her book the seventy testimonials from people who were cured by reading (receiving suggestions) the book, she has not omitted the long lists of the symptoms of the diseases of which these people claim they were healed.

Three things are apparent to anyone who reads these testimonials:

First. That very few of them refer to Christian Science as a religion; the writers merely believing in Christian Science because they were healed and were unable to understand to what to attribute their cure.

Second. None of these people return thanks to God for their cure, but to Mrs. Eddy for having written Science and Health.

Third. That time was required in which to make the cures—i. e. that time was required for the necessary physiological changes to take place in their bodies as their blood improved.

Fourth. That many of them tell *how much they gained in weight* while they were being healed. This looks as if the improved blood supply (nutrition) had something to do with the healing, does it not?

(Continued.)

[NOTE.—Dr. Parkyn's article began in the December, 1904, issue of SUGGESTION; Mr. Farlow's first article appeared in the preceding issue. Those who wish to be posted on the strongest arguments regarding Christian Science, pro and con, should read Mr. Farlow's communication and follow this series of articles.

Another communication from Mr. Farlow appears elsewhere in this number and that gentleman has been invited to reply to Dr. Parkyn's article, and he will probably do so in a later issue.—E. E. C.]

I take pleasure in recommending to our readers Prof. J. M. Fitzgerald, expert phrenologist, whose card appears in this issue. If you are interested in having a phrenological examination send him your photo. I know he can give very accurate readings from photos, and it will do no harm to know your weak points. We all know our strong points.—E. E. C.

Blessings are given only to those who use them.

—Mrs. R. M. Wayborn.



Nothing is so beautiful as a man adorned by learning (knowledge).

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—Mrs. R. M. Wayborn.



Nothing is so beautiful as a man adorned by learning (knowledge).

The Science of Eating.

BY MARY FOOTE HENDERSON,* WASHINGTON, D. C.

Man is what he eats.—*German Proverb.*

If we could solve the problem of diet, it would almost amount to the rediscovery of Paradise. Wrong eating and drinking and the breathing of vitiated air form the triple fountain head of nearly all our diseases and our misery.—*Dr. Radcliff.*

THE QUESTION is, what is the proper diet? Of all the sciences, that of "Dietetics" seems to be the least perfected.

Other important problems of natural law are practically solved, while the question of food as best suited to the different conditions of human life, has been comparatively neglected. So indefinite has been the general knowledge on the subject, that those wishing to adopt the best foods have had repeatedly to change their dietary in accordance with new suggestions and fads, which each succeeding year brings forth. A scientific basis of dietetic reform is needed and demanded, and undoubtedly the diet of the twentieth century will be greatly changed from that of the one just passed.

Many valuable scientific works have explained the needs of the system for certain classes of foods; indeed, all physiologies and works on dietetics furnish, more or less, these items of information. We know certain elements of food are required for creating muscle and flesh, certain others to generate heat, and certain minerals are essential for other purposes; but when we come to the practical side of the question, What shall we eat? the most of us get hopelessly confused in a jungle of words—albumens, albuminoids, proteids, protein, carbohydrates, and other terms that require a special study for comprehension. In a helpless way we end by eating what is set before us, and calling in the physician when evil consequences assert themselves. We need a simple solution of a complex problem.

One face is definite and easy of comprehension—that the superb structure and fiber of all the lower animals, in their natural state, exhibit a striking comparison with the dyspeptic, nervous, anæmic organizations of the large majority of mankind. It is quite apparent that lower animals, except when infected by man's dominion, are almost universally well, and that mankind is almost universally ill, or at least unsound.

*Author of *The Aristocracy of Health*, cloth, 772 pp., a complete discussion of the causes of disease and the law of health. Colton Publishing Company, Washington, D. C.

A huntsman finding a deer, a bird, a fish ill or disabled, at once concludes that there has been an accident, a combat or an inadequate supply of food. The legion of man's diseases are unknown to the lower animals unless under man's dominion.

The contrast between the prevailing health of all lower animals in a wild, natural state and the prevailing physical degeneracy of man, and the difference in the mortality of the young, are more surprising still when we stop to consider that in all vital principles the physiology of man and the lower animals is identical and that the normal condition of all life is one of absolute health. That man is physically unsound, as a rule, is a clear condemnation of his general habits of life. In searching for the causes of human ills we must especially study the natural diet of mankind. Does man eat and drink scientifically, as he would wish to travel, and shall the vehicle for the journey of life be less scientifically conducted than the car or ocean steamer?

Undoubtedly the incapacities, irritabilities and miseries of mankind which are not directly due to the habitual taking of poisons known as such result from errors of diet. Accidental causes are comparatively small. With knowledge and ability to establish and maintain favorable conditions, man should excel the lower animals, both in physical perfection and in the enjoyment and appreciation of life. Man should not only eat to live, but so eat as to wish to live, and live superbly.

* * *

Magentie (in France) experimented upon dogs with white bread to prove that it alone could not sustain life. Dogs were fed exclusively on each kind of bread, every care being taken to equalize all other conditions. At the end of forty days the dogs fed solely on white bread died, while those fed from the bread made of the whole grain remained vigorous and in prime condition.—*The Aristocracy of Health*.

It is so much more interesting to argue about the respective merits of Confucianism and Christianity than to practice either.—*Puck*.

* * *

It is ignorance that wastes; it is knowledge that saves; it is wisdom that gives precedence. If sleep is the brother of death, ignorance is full brother to both sleep and death. An untaught faculty is at once quiescent and dead.—*N. D. Hillis*.

Psychic Basis of Health and Happiness.

BY ROBERT BRYAN HARRISON,
President Atlanta Psychological Society, Atlanta, Ga.

Written for SUGGESTION.

LESS than two years ago I became interested in the Science of the Soul and today would not take \$10,000 for the benefit I have received. I had suffered three years from spasmodic stricture of the esophagus and could eat no solid food. Now I am in perfect health and perfectly happy. In offering the following suggestion as health and happiness I can say what but few physicians of the old school can say: "I always take my own medicines":

If we properly use the faculties which we possess, the eyes for observing, the ears for listening and the mental storehouse for storing away the impressions received, we can find much to appropriate from passing events, and can fully realize what Shakespeare meant when he said: "We find tongues in trees, books in the running brooks, sermons in stones and good in everything."

It is a very silly expression that we have every day: "How is your health?" Health is always good. There is no such thing as bad health, poor health or ill health. Health is health and nothing more. It is the natural or normal state of man. Its opposite is disease or sickness. We get sick by disobeying some law of nature or overtaking our strength, and very often the body is racked with pain and thrown out of harmony by suggestion—the suggestion of others or our own or auto-suggestion.

To attain health we must first undertake the hardest proposition of life; that is, to lay aside all selfishness and fear. We can not have a healthy body and healthy mind if we are selfish. If we consult our own comfort regardless of the feelings of those near and dear to us, we can not have a healthy mind; and without a healthy mind we can never have a healthy body. It is selfish to recite our many pains and aches with a view of eliciting sympathy from others. Very few people can become interested in listening to the woes of another. So if you have any troubles, for the good of humanity keep them to yourself. On the other hand, if you feel happy and are in a state of health say so, and say it good and strong.

Fear very often brings the trouble we wish to avoid. To fear

anything is a good way to invite it to take possession. People who fear disease are the first to take it. This is clearly demonstrated by some physicians who make specialties of contagious diseases. Not being afraid of the disease, they do not take it. We also had a very striking example of fear in the case of a child of one of the members of the Atlanta Psychological Society. He had scarlet fever in a family of eight children. One child avoided the house and tried to keep away from the sick ones. He was taken sick and was the only one that lost his life. Fear killed him.

RELY NOT UPON DRUGS.

To obtain health you must not rely upon drugs or medicines, as they do not cure. If drugs cured any one there would not be a sick man, woman or child in America. There are enough drugs in Atlanta to cure every person in Georgia if they cured, but they do not, and the vast quantities sold and fortunes made by the dealers prove the assertion. By the same method of reasoning, that is, by the wealth of the brewers, we can prove that beer is not a temperance drink. Therefore you should shun the apothecary shop as you would the plague, and it would not be amiss to put a fender against the specialist. A specialist who can get enough customers on a string not sick enough to die, but a little too sick to get well, has a steady income, just as good as Government bonds and far more remunerative. I know people who have been going to specialists for five years and who are worse off now than when they started. A well patient nor a dead one has no charm for the specialist.

I am fully aware that on account of environment the habit of taking medicine or calling a physician when sick makes it hard for some people to adopt the method of living which the New Psychology requires. It can be done, however, and it is the only rational way of living. We must not be influenced by unfavorable surroundings. Cultivate a positive mental attitude that will ward off any unhealthy suggestions that you may encounter.

THE PRESCRIPTION.

Upon rising in the morning, resolve that this day shall be the best in your life; that you will lay aside all selfishness, impatience, hatred, malice, avarice and covetousness. Instead you will acquire peace, joy, patience, love, harmony, opulence and truth.

Begin early to breathe deeply and acquire the habit of deep

SUGGESTION.

breathing, so that you will overcome the general habit of short breathing. Practice dozens of time a day until it becomes a second nature with you.

Bathe the body frequently and drink no less than two quarts of water daily. Let the diet be plain but nutritious. If you find that an article of food disagrees with you, don't eat it. Eat enough pure food and drink enough pure milk and water to supply the wants of the body. You should retire early and rise early. No matter how much you may wish to sleep late, do not do it, but have a regular hour for rising every morning. Do not overtax your strength. Avoid every kind of stimulant, tobacco, snuff, narcotic or drug, and do not acquire the soda fountain habit, which is but a delusion and a snare.

Finally, study yourself. Realize that you possess within you that vital spark of the Universal Spirit called the Soul, which is God's Image in Man. By appreciating fully the significance of this unity with the All Good you can realize that nothing on earth, under the earth nor in the skies above can harm you. You are a part and parcel of the Universe, and that as long as you live in accord with the Divine Law, which is unwritten but easily understood, you can be healthy without the use of drugs and be happy without dying.

LEARN TO SAY "NO." IT WILL BE OF MORE USE TO YOU
THAN TO LEARN TO READ LATIN.

—Spurgeon.



HUMAN IMPROVEMENT IS FROM WITHIN OUTWARD.

—Anthony Froude.



THE STRONGEST PRINCIPLE OF GROWTH LIES IN HUMAN
CHOICE.

—George Eliot.



A MAN'S HOBBY RIDES HIM A GREAT DEAL OFTENER THAN
HE RIDES IT.

—Rev. Dr. Furness.



WHAT THE SUPERIOR MAN SEEKS IS IN HIMSELF; WHAT
THE SMALL MAN SEEKS IS IN OTHERS.

—Confucius.



I FIND THE GREAT THING IN THIS WORLD IS NOT SO MUCH
WHERE WE STAND AS IN WHAT DIRECTION WE ARE MOVING.

—Oliver Wendell Holmes.

Morbid Minds.

By CELIA S. McDONALD, M. D.

Written for SUGGESTION.

THOUSANDS of people actually think themselves to death every year by allowing their minds to dwell on morbid subjects. As a rule, the thought that kills relates to something the individual dreads more than anything else in the world. There is the germ of fatal thought in ninety-nine persons in every hundred, and the exception is only proof against the thought disease by having been inoculated with the triumph of optimism or philosophy.

The idea that one has some incipient disease in one's system, the thought of financial ruin, that one is getting on in life without improving prospects, any of them or a thousand similar thoughts may carry a healthy man to a premature grave. A melancholy thought that fixes itself upon one's mind needs as much doctoring as physical disease. It needs to be eradicated from the mind or it will have just the same result as a neglected disease would have. Thought-disease sometimes cures itself after running its course; so does smallpox. But who would settle down to suffer from smallpox and chance recovery, as thousands of foolish persons settle down to let the thought-disease, which has attacked them, do its worst?

Every melancholy thought, every morbid notion and every nagging worry should be resisted to the utmost, and the patient should be protected by cheerful thoughts, of which there is a bountiful store in every one's possession. Bright companions are cheaper than drugs and plasters. There have occurred scores of dozens of cases where healthy persons have thought themselves into having tumors and cancers—cases which admit of no doubt whatever that the disease resulted from constant morbid fear.

There might possibly be fewer cases of cancer if some great doctor could assure the world that it is not a hereditary disease, but morbid-minded persons on hearing that there is cancer in their families generally do the very worst thing they can do under the circumstances—they conceive an awful dread that they will be afflicted with it. They dwell upon the fear constantly, and every trifling ailment which troubles them is at first mistaken for the premonitory symptom of cancer.

The morbid condition of mind produces a morbid condition of body, and if the disease does happen to be in the system it receives every encouragement to develop. We need more mental therapy.

If we Could Know.

By C. H. DODGE, MARION, IND.

Written for SUGGESTION.

Could we know the heart's fond longing,
For the good, the grand, the true:
Could we know the bloodless battles
That the soul has struggled through:

Would our words condemn the error
Of the passing hour that's flown,
Would our tongues be half so ready
With the first rough, cruel stone?

If each heart were open to us—
If it's warp and woof we saw—
Oft we'd find the gold of virtue
Where we'd thought to find a flaw.

Often should we see in others
Much of favor, much of good,
If we could but know their motives,
If we only understood!

Understood that life's hard battle
For a brother overwrought
Might be lightened, might be brightened,
By our loving word and thought.

If we'd know hearts have no sorrows
But our sympathy could share,
Would we speak our words more kindly,
Would we breathe for them a prayer?

Then we'd know that every sinner
Had some golden grains of good;
Yes, we'd love each other better
If we only understood.

Apparitions.

THE POWER SOME PERSONS SEEM TO HAVE TO MAKE THEMSELVES
APPEAR AT A DISTANCE.

BY ISAAC K. FUNK, LL. D., NEW YORK.

IN ALL the ages of the world the belief has prevailed more or less that the spirits of the dead make themselves objectively apparent. This age has about settled down to the conviction that this belief was a superstition, but now principally as the result of the careful scientific investigations of the Society for Physical Research, a reaction has set in in many minds. A strong doubt has been cast upon the conviction that the ghost is invariably a delusion.

The Society has startled all by convincing such eminent scientists as Sir William Crookes, Alfred Russel Wallace, and William James of Harvard, that it is *probable* that there are persons who even while *in the body* can make themselves objectively apparent to others at a distance, not only by thought transference, but by the sound of voice, and by some sort of projection of the visible self. It has become more and more believable with many hard-headed scientists that our conscious selves are not nearly so dependent upon our bodies as we have been led to believe.

CAN THE SOUL LEAVE THE BODY?

A very curious illustration of this visible power of the soul to leave the body is the following experience told to me by an elder in the church in Brooklyn, of which I was pastor some thirty years ago. I premise by saying that this elder, Dr. D., was a most conscientious man, respected by all; was a doctor of medicine, an inventor, and something of a scientist. I tell the story in his exact words, as nearly as I can recall them:

"In the fifties there was an explosion in my factory in New York City. By the force of the explosion I was terribly burned and thrown into the street. During the sickness that followed, my son, Revere, attended me, while my wife and the rest of my family lived in Allentown, Pennsylvania.

"One day as I lay delirious on my bed I imagined that a large wheel was turning near me, to which I was being pushed by my son. I pushed myself away from the wheel, but as often as I did so I would be pushed back, because in reality I was pushing myself to the edge of the bed. At last I got the idea that there was a conspiracy

against my life, and I determined to go away, and by a desperate effort got out of my body. I stood at the foot of the bed and with perfect vision I saw myself lying on the bed, bandaged and evidently very sick, and my son and the doctor working over me. I tried to talk to them but could not get their attention, so I concluded that I would go away.

"I went out of the window and on Broadway entered a stage and rode downtown. Coming to the wharf I saw an excursion boat about to go down the bay, which I boarded. I observed that nobody paid the slightest attention to me, not even the ticket man who collected tickets to the right of me and left; he passed me by. After a while a frightful storm arose, and it was thought that the boat would sink. The passengers were in terror, many praying. Finally the boat turned and safely reached the land. I then determined to go to Allentown, Pennsylvania, and visit my family. It was evening when I reached the house. I saw a window open on the second floor, through which I entered. There I saw my wife putting the children to bed. I heard her telling them about my sickness and heard her asking them in their little prayers to pray for me. The manifest distress of my wife troubled me, and I desired to let her know that I was present and sought to comfort her; but I could not possibly get her attention.

"The thought finally occurred to me that if I did not hurry back to New York I might not be able to get into my body again, and would really be dead; so I went down to the depot, and when the train came in a man was knocked down and run over and his legs cut off. I saw him and recognized him. In the train I took my seat in one of two seats that faced each other. The other seats were occupied by three prominent business men whom I knew; they ignoring my presence, were talking with each other about a scheme that they were trying to carry through, that struck me as dishonorable. I was much surprised at them. One of the men got out at a junction of the railroad, the other two came to New York City. When I got back to my room through which I easily entered through the window, although it was some distance above the ground, I found the attendants busy working over my body thinking I was dying. With some considerable effort I entered again into my body.

"The singular part of this experience is that after I recovered, I found that on that day and at that hour an excursion-steamer went down the bay and had the storm experience which I saw, and that evening my wife had said the things to my children that I heard her

say, and the accident happened at the depot as I saw it, and the three men were seated in the car and had the conversation that I heard."

* * *

Of course a single testimony like the above is not conclusive. I asked the elder many questions which he answered clearly, but I was then new to these investigations, otherwise I would have gotten from him, if possible, the dates so that the incident narrated by him as seen in his vision or trance could have been corroborated.

I sent the above narration to Dr. B.'s two sons, who are still living. They write me that they heard their father tell this experience substantially as I here give it, that their father at the time spoken of was so nearly dead that it required a physician to determine whether there was life in the body or not. I have no doubt that the narration in all of its essential features is correct, whatever may be the explanation. A very interesting question arises—whether Dr. B.'s wife, had she been a clairvoyant or sensitive, would have seen Dr. B. at the time he thought he visited the home and saw her putting the children to bed. If she had so seen him, she would have seen the *ghost of a living person.*—*The Widow's Mite and Other Psychic Phenomena.*

Tomorrow.

Fret not thyself for the morrow.

The morrow will care for its own;

'Tis foolish and vain to borrow

Its care and labor and sorrow—

There's enough in today alone.

Today is the time for endeavor,

The only time that's our own;

If we use it aright there will never

Be trouble tomorrow, but ever

A day from which trouble has flown.

W. S. WHITACRE, IN *Mind*.

Remember this—that very little is needed to make a happy life.
—*Marcus Aurelius.*

Physical Culture on a Mental Basis.

By LOUIS R. MILLER, MALDEN, MASS.

Written for SUGGESTION.

TO have any practical value to human welfare, physical culture must always be on a mental basis. To endeavor to obtain a physical development without the scientific application of the laws of mind is a slow, unsatisfactory process. Physical culture ought not to be final; it should be only a means to an end, a valuable means though it proves to be. It must go hand in hand with mental development. Only is it of benefit when it aids us to become conscious of more knowledge.

Better have no physical development than seek to have one from a physical standpoint wholly. We have seen animal athletes develop and pass away in their prime. We have seen many so-called perfect specimens of manhood go into consumption and heart disease and fade into oblivion. Such cases have a bad effect on the public mind. They tend to retard the promotion of healthful athletics. Athletics that are wholly moral in their motives should be encouraged—not for the sake of health merely, because physical exercise is not the principle of health, but because it is part of real living to enjoy ourselves that way. Anything that is brutal should be avoided. There is such a variety of pleasant, refined athletic games that one is never at a loss for a choice.

I believe only those games should be indulged in that are open to both sexes. Personally I favor long country rambles, with thoroughly congenial companions, swimming and "palm wrestling." There seem to be a great many in this country that are not familiar with this latter game, but it is very simple and easily learned. Space forbids me giving a description of it here. To me it is the one exercise for excellence. But, dear reader, again I say, Get your health by right thinking, and after that exercise for the pure love of it. Remember that thought is the dominating factor back of every action, every condition. Indulge only in that kind of physical exercise that will enhance your purity and power of thought, that you may give expression only to that which is uplifting in your daily lives.

BASIC PRINCIPLES.

1. As we attract the same quality of thought that we send, let us deal in and radiate only those thoughts that are real and

pure, that we may receive good returns for what we give out.

2. True merit always finds its full reward.

3. A kind thought is never lost; though it seems sometimes to fall in sterile soil, yet it always finds a resting place in some one's heart.

4. No kind of prayer will ever change God's attitude toward us, but by the right kind of prayer we change our attitude toward God.

Etchings.

BY MAY L. DAVIDSON, DES MOINES, IOWA.

Written for SUGGESTION.

YOU may cheat Satan out of many a fair bargain and he will never squeal, for his reputation is at stake; but whenever you cheat God He always lets you know it, for His character was established before the foundation of the world.

* * *

Doing one's duty simply for duty's sake, when there is no desire or love to incite the motive, is the grossest insult that can be tendered to human race.

* * *

Reputation is a thousand tined fork used by our enemies to probe into our sore spots, and a golden spoon from which our friends feed us with honey.

* * *

The storms of life sweep over us, clearing our mental skies, that the sun of success may shine the brighter on our darkened lives.

* * *

Better travel the wrong road that leads to the hilltops of somewhere than sit idly in the valley of despair.

* * *

It is not so difficult to reach the paths wherein great men have trod, but to be able to walk therein is where the weaker ones fail.

* * *

The great ocean waves sweep to shore the empty sea shells and broken coral strands, where they may be easily picked up by all, but for the pink-tinted, life-filled shells and unbroken coral reefs men must dive deep into the ocean bed.

The New Hygiene.

A STEADY, well equalized flow of blood in the organism is the foundation of physical health. The blood, however, is the visibility of an invisible energy which has its source in a still deeper propelling power. Each corpuscle is charged with a force and intelligence that carries it to its appointed place. The drug doctors strive to increase this life flow with material compounds, but because it does not have its source in drugs they meet with indifferent success.

Drugs do not originate life, consequently the oceans of medicines that have been swallowed by humanity have not given life to a single blood corpuscle. Medicines do, under certain conditions, produce effects in the body, but it is admitted that these effects are reactionary. The liver is moved to activity because it rouses itself to expel the poisonous drug. The remedy is not constructive—no permanent energy is added to that organ. So the stomach is spurred to throw off accumulated food in its effort to get rid of some obnoxious drug. But natural nutrition is not restored: simply a forcing out of the food in a partially digested condition. This process is repeated again and again so long as the organ has the power to resist the poisonous compound, but eventually it becomes discouraged at the repeated onslaughts and gives up trying to expel the enemy. Then the patient calls for a new and more powerful drug; the old one no longer does the work. The work really is being done by the outraged organ, the drug being a destroyer instead of a helper.

If drugs are not life-giving they are an incubus to the system. They impose upon it material substances that are not food and not life-giving; therefore they are a burden that finally breaks down the strongest organism. The claim that drugs help nature to heal is not being sustained by modern research. Doctors are rapidly changing their ideas about disease as they get reports from the scientists of the laboratory who study causes. The old school doctor sees the external appearance of inharmony and has his remedy at hand to cure it, not seeking the cause. If it is fever he thinks by reducing it he will cure his patient, so gives a drug that weakens the heart action and thus lowers the temperature. But the new school doctor says that fever is a good thing—that it is nature working to throw off some disease that lies back of it. He says, Do not reduce the fever, nor in any way interfere with

the forces that are trying to eradicate the enemy within, but find him and put him to rout—then when you have healed your patient the fever will disappear. This is good doctrine and is acceptable to all fair-minded people.

So it is coming to pass that doctors are searching out causes and drugs are fast losing their popularity in consequence.—*Unity*.

The Subjective Mind.

THE principle to which I refer is stated by Prof. Thomson J. Hudson in "The Law of Psychic Phenomena," and, briefly quoted, is as follows:

"Man is endowed with two minds. I distinguish them by designating one as the objective mind and the other as the subjective mind. The objective mind is that of ordinary, waking consciousness. Its media of cognition are the five physical senses. The subjective mind is that intelligence which is most familiarly manifested to us when the brain is asleep, or its action is otherwise inhibited, as in dreams, or in somnambulism, or in trance, or trancelike states and conditions, as induced somnambulism or hypnotism. The subjective mind is constantly amenable to control by suggestion."

The subjective mind is not resident in the brain and is entirely independent of the brain and is, in fact, the soul. It has absolute control of all the emotions, sensations and instincts of the body. It is then the subjective mind, and not, as Dr. Morse seems to think, the objective mind, that is operative in cases of mental cures, and I venture to say that nine-tenths of the supposedly beneficial effects found in medicine lies in the suggestion to the subjective mind that said medicine will effect a cure. I firmly believe that if all doctors would tomorrow stop the use of medicine and administer in its place a placebo (a harmless mixture that the patient believes to be medicine) the death rate would very greatly decrease and the doctors would find themselves being praised on all sides for their very successful handling of all classes of cases. It is the subjective mind in any event that conveys the impressions to the diseased cells, and why should we go about it in an indirect way through the stomach?—*From a letter published in the Chicago Record Herald.*

Speech.

By ELLA WHEELER WILCOX.

TALK happiness. The world is sad enough
Without your woe. No path is wholly rough.
Look for the places that are smooth and clear,
And speak of them to rest the weary ear
Of earth; so hurt by one continuous strain
Of mortal discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt.
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf
Of silence, all your thoughts till faith shall come.
No one will grieve because your lips are dumb.

Talk health. The dreary, never-ending tale
Of mortal maladies is worn and stale;
You can not charm or interest or please
By harping on that minor chord, disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

Hygienic Truths Poetically Expressed.

Written for SUGGESTION.

It has been said on good authority that the great prescient truths are uttered by the poet only. For example, Emerson declares:

"The poet is an emperor in his own right;
he is the true and only doctor, he knows
and tells."

Cicero, in his defense of the poet Archias, insists that the poet is one breathed upon or into by some Divine Spirit. Plato taught that the poet is often so inspired that he says things that he does not himself fully understand:

"Himself from God he could not free
He builded better than he knew."

I venture to quote briefly the utterances of a few of the world's greatest poets upon a theme of vital interest.

Chaucer, the oldest English poet, five centuries ago spoke thus:

"And certainly where nature will not work
Farewell physie, go bear the man to Church."

Before the discovery of the circulation of the blood, claimed by Harvey in 1628, Shakespeare in *Julius Cæsar* wrote:

"The ruddy drops that visit my sad heart."

And in *Timon of Athens*, Act 4; Scene III:

Timon to First Bandit:

Trust not the physician,
His antidotes are poison, and he slays
More than you rob; take wealth and lives together,
Do villany, do, since you protest to do't
Like workmen.

And in *All's Well That Ends Well*, Act 1; Scene I:

Countess:

What hope is there in his majesty's amendment?

Lafew:

He hath abandoned his physicians, madam, under whose practices he hath persecuted time with hope and finds no other advantage in the process—but only losing of hope and time.

Faust in mature years visited the scenes of early youth, greeted with the applause and reverence of early friends, and to his companion, Wagner, says:

Here oft I've sate to muse; here all alone
By vigil, fast, and agonies of prayer—
In hope then rich, in Faith unwavering
With tears, and sighs, here was I wont to pray—
And supplicating hands, as though 'to wring
From Him in heaven that He the plague would stay.
To me the praise I hear is mockery.
Oh! that you could into my bosom gaze,
Read written there how little worthy we,
Father or son of these poor peoples praise.

SUGGESTION.

My Father's was a sombre brooding brain
 Which through the holy spheres of Nature
 Groped, and wandered,
 And honestly in his own fashion pondered,
 With labor whimsical, and pain.
 Who in his dusky workshop bending
 With proved adepts in company
 Made from his recipes unending,
 Opposing substances agree.

* * *

This was the medicine—the patients died.
 None asked "who took it and remained alive?"
 Thus we our hellish boluses compounding,
 Among these vales and hills surrounding,
 Worse than the pestilence have passed.
 Thousands were done to death from poison of my giving,
 And I must hear from all the living
 The shameless murderers praised at last.

As to the pseudo scientists in general, Mr. Alfred R. Wallace and Mr. William Howitt have repeatedly and ably described the hundred absurd errors into which the learned societies of France and England have fallen through their blind materialism and ignorance of the Protean power of Spirit.

On January 9th, 1770, William Pitt, in reply to Lord Mansfield in Parliament spoke thus:

"I confess, my lords, that I am apt to distrust the refinements of learning, because I have seen learned men equally liable to deceive themselves and deceive others. The condition of human nature would be lamentable indeed if nothing less than the greatest learning and talents which fall to the share of so small a number of men were sufficient to direct our judgment and our conduct."

Of this man Pitt, Froude, the historian, said:

"He is the only modern orator, who, by his oratory has added anything to our knowledge."

Kansas City, Mo.

ANNIE KAULBACH.

The mind has a thousand eyes, but man dies before he learns how to use them.

Psychic Basis of Suggestion.

By LILIAN SEARLE, MIDDLEBURG, VT.

Written for SUGGESTION.

BY repeated and most satisfying results the fact is well established that suggestion is a strong curative force. By inculcating thoughts of strength, health and courage, the body becomes regenerated physically, responding according to the mental influence. This has been so repeatedly demonstrated that no doubt of its efficiency arises.

Suggestion, however, heals disease in the same sense as the farmer grows corn. It is instrumental in arranging the conditions favorably to the best results. This is not to underrate the power of Suggestion, it only classes it as an effectual agency.

As the mind is a magnet which attracts the things corresponding with its present state and repels the opposite, in a diseased condition the mind will too likely attract forces which augment the trouble rather than those which are remedial to it. Here is where Suggestion exerts its beneficent influence. It renders the mind strong and magnetic to attract from various sources and assimilate the needed healing properties; it also helps generate in the mind itself a healthier action to co-operate with the influences attracted.

Nature, though a prodigal provider, has an unlimited reservoir of reserve supply stored in the Unknowable. The body continually though unconsciously draws from this reinforcement whenever the mind remains negative and when in a proper positive condition. Suggestion, to repeat, puts the mind into the right state that it consciously and powerfully demands a strength renewal from this universal supply.

It is a prolific thought that while we are endeavoring to mentally attract these necessary powers, believing in the strength of mental demand, we are also at the same time unconsciously psychically attracting them. It may be that this, even unknowingly used, is the more powerful force of the two. It is certainly as inseparable from the mental action as the soul from the living body.

If without our cognizance we attract strength and force, psychically, from the universal supply, how much more powerful we may become if, having faith, we can only learn to positively call psychically for this, our own, held in reserve for our demand? When from the pregnant "silence" we shall recharge ourselves, or become filled as is an empty bottle, then we may indeed feel that we "shall fear

no evil," having this supply always at hand toward which we may turn at a moment's notice. Our faith in this recuperative force may not be equal to an instantaneous cure as in the miracles of old, but a continual repetition of this treatment must soon replete the worn out tissues; this being a direct appeal to the one and only curative force, however numberless are the various means by which mankind seeks to obtain it. It is the same life action, the same powerful law, by which the plant derives sustenance. It is the method by which Nature "always heals herself."

Hasten the day when, by the peace of our minds, we may be in such perfect accord with this beautiful natural as well as spiritual law that no discord can mar our harmony and for that reason disease can find no place to exist.

Suggestion is the powerful influence by which we can thus build up our characters, producing harmonious lives, in fact making of ourselves whatever we will. Growing great mentally is also growing psychically. To recognize and then increase our knowledge of this force within us is our one supreme necessity. By Suggestion it is accomplished and this science is at present the one great study, all else being subservient.

DO IT NOW.

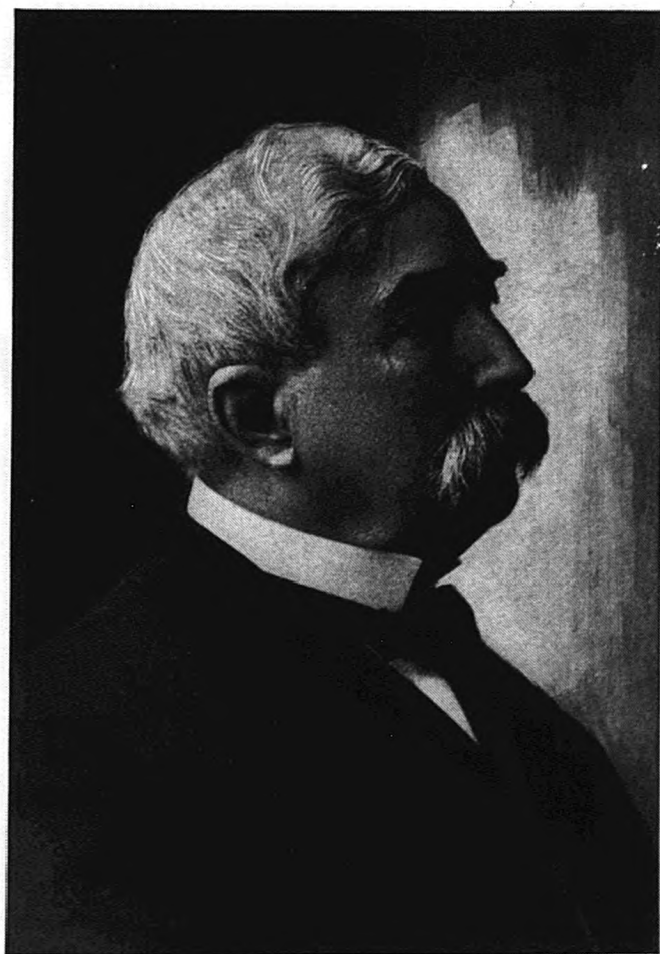
Perhaps you have a message full of cheery words and hope
 To help some luckless brother who is struggling up the slope.
 The way is strewn with bowlders and the night comes on apace—
 The dark, dark night Eternity—the last long resting place.
 Go, breathe the message! Drive the pain from some one's aching brow.
 Wait not for a fitter time, but breathe the message now.
 Sob it not o'er a somber bier
 Into a cold and lifeless ear.

Perhaps you are a singer who has built a tender song
 To thrill some fellow mortal with its accents sweet and strong.
 The way is long and dreary, and the music spells are few,
 Some one is waiting even now to hear that song from you.
 Go, sing the song! Raise up some head that sorrow seeks to bow,
 And wait not till the lines grow cold, but sing it—sing it now!
 Sob it not o'er a somber bier
 Into a cold and lifeless ear.

—The Trend.

IF YOU HAVE BUILT CASTLES IN THE AIR, YOUR WORK
 NEED NOT BE LOST; THAT IS WHERE THEY SHOULD BE;
 NOW PUT FOUNDATIONS UNDER THEM.

—Thoreau.



Thomson Jay Hudson, LL.D., Ph.D.,

Father of the New Psychology

Author of "The Law of Psychic Phenomena," "The Law of Mental Medicine,"
"The Evolution of the Soul," etc., etc.

(From a photograph taken just before his death)

Power for Success.

FRANK CHANNING HADDOCK, Ph. D., AUBURNDALE, MASS.

Author of "Power of Will," "Power of Success," etc.

Written for SUGGESTION.

THE first law of acquisition is threefold, as follows:

(a) Success methods exhaust the practical.

(b) The greatest measure of success demands the whole man most of the time.

(c) The highest order of success demands the whole of the best man all the time.

In the outcome of this law every fine career climaxes. If you search out the quintessence of the law you will know that secret power which extracts any value from any waste and creates the great departmental leaders—artist, statesman, scientist, financier, könig—man. Such a secret is elusive. Nevertheless you are invited to make the study of this first law a half-hour régime until it blazes in your thought.

The second law calls for assent to certain propositions which success power wholly approves:

Fear and doubt prefigure defeat. The nature of things speaks to all, "Be not faithless, but believing." Success acknowledges no favorites.

The secret power is accessible to every man. Actual success is the universal privilege. So run the necessary propositions. Assurance becomes now merely a question of—

Finding the thing you surely can do;

Doing just that thing.

* * *

This statement may read like a mortgage foreclosure—hopeless. It is none such. Most people can do a number of things successfully. The discovery of what these things are would seem eminently worth while. You can find the thing you surely can do; and you can do exactly that! If youth is yours, so much the better. If age is yours, none the worse.

* * *

Thus the second law has emerged: Life surrenders to quenchless, will-enforced confidence. Let us compel this word, confidence, to explain itself:

Success confidence must be energy-charged, like compressed steam, yet controlling, like the steam-chest. It must concentrate on self. "You are the man!" Power, dynamic, controlling, now avers, "I am!" with the long pause of realization between the words. This

expresses one majestic phase of the nature of things, Suggestion. Such confidence, concentrated on self, expands exactly as intuition directs. Infallibly it finds in time its decreed highway. The man intuits—knows. Outsiders counsel; he is sure of the thing he can accomplish. That assurance is compulsion. Inevitably the thing will be taken up and carried through. The nature of things, which makes no mistakes, has issued its command in such assurance, and it now enlists itself to fulfill its own prophecy.

THE PSYCHIC DYNAMO.

It may loosely be said that two factors are always at work in the successful career, in addition to the above laws, often blending more or less with them: Persistence and the psychic dynamo. Modern advertising illustrates these forces. The key to successful advertising (at bottom, the key of financial accumulating) is seen in the perfect "follow up" system. The gist of the "follow up" system, which is an immense affair, is this: You go—incessantly—after the man you want. But that is universally applicable. I have tried to think of some occupation in which the essence of the system does not apply; not one comes to mind. You are affirming that it is not so in your case, because you are—

A ditch-digger? The doubt is an error and a heresy. Three factors appear in such an instance: Yourself, your employer, the public. These are the people you must win over, your own personality above all. Follow up by the work that wins these clients. Then they will want you. You are promoted!

A dry goods clerk? Dealings are now on with yourself, the customer, the merchant. "The greatest measure of success demands the whole man most of the time" for the merchant and in the interest of the customer *as though for and in the interest of yourself*. Here is a revolutionary principle for all employees. To the majority it is pure Greek!

The above are merely illustrations of the factor, persistence moved by confidence and directed by a widely-interpreted "follow up" system of winning the other man. If you bore steadily into the suggestion it will adjust itself to the thing you are doing—machinist, conductor, engineer, official, merchant, lawyer, physician, teacher. The phrase, "All at it all the time," in part expresses this factor. But success persistence has one determining thought—to win over the other man.

Business men love the egotism of that absurd symbol, "tireless work." When they write essays on success, "hard work" becomes a frightful god, held solely responsible for fine residences and notable

enterprises. This is one-half sheer nonsense. Without the essential elements already indicated, hard work digs failure out of life's best possibilities. Deified work is a golden calf. Adapted persistence, alert as lightning, infusive as air, unyielding as granite, deathless as death, is merely the outer covering (the insulator) of the real power of success—though absolutely indispensable (always supposing the above laws are in action)—and that power is wholly and profoundly psychic.

THE PSYCHIC FACTOR, OR PERSONAL MAGNETISM.

The "follow up" system of advertising endeavors to solve these two problems—of harmony, of attraction. The external methods are familiar. They are indispensable. But the psychic force lies below, unseen, and this force is the winning factor.

To explain somewhat more fully: Business men often say:

"I can't afford a vacation. The day I put myself out of my affairs, returns drop. My people are all right, but somehow when I am absent things begin to go bad."

These toilers are correct in the statement, but the reasons assigned are largely wrong. The machinery of any well-ordered business runs smoothly and true when its proprietor is temporarily absent, but—and here appears the psychic factor—the *master mind is not now in the concern's atmosphere, and the sub-mental movements of the popular mind are instantly diverted*. This is the secret. The master mind's confidence and psychic compulsion, moving from him a Niagara, drawing toward him like gravitation, coerce those conditions which insure success. I have a case in thought. A kingly business man wishes to draw out of the concern. The business is perfectly systematized, as I know. Whatever he would do his associates and employes would do were he wholly out of it. He is compelled to remain and carry the burdens until he can train their minds into the currents and dynamo-action of his own. Then he can go and the business will not suffer. The supreme factor of success is the psychic compulsion of the confident man.

When this force is superficially applied, so that others unconsciously do the man's directed will as their own, we call it magnetism. Magnetism is a genuine and a cultivable force, although hugely misunderstood and "faked." The subject can not be discussed within my limits. The above considerations have been adduced simply to bring out the third law desired: Beneath all the externals of success hides the psychic power which harmonizes conditions and relentlessly draws to the individual the world of people around him.

SUGGESTION

A JOURNAL OF PSYCHO-THERAPY

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 HERBERT A. PARKIN, M. D., C. M., Editor. ELMER ELLSWORTH CAREY, Associate and Manager.

COMMUNICATIONS, clippings, suggestions and articles bearing upon any subject within the scope of this publication solicited.



WHEN WRITING to advertisers you will confer a favor upon all concerned by mentioning SUGGESTION; advertisers wish to know the amount of business secured through the different mediums used.



SUGGESTION is a popular home review, devoted to the scientific discussion of psycho-therapy, the new psychology, suggestive therapeutics, hypnotism, natural healing, rational hygiene, advanced thought and psychic research.



IT IS THE aim of the editor to find a basis of fact on which to ground all theories regarding metaphysical and psychical processes, and to account for all occult phenomena on purely scientific lines.



SUGGESTION teaches that health is within the reach of all; that there is but one disease with a thousand symptoms; that right thinking and right living will always produce harmony in the bodily functions, the result being health; and that drugs are not necessary, and that nature cures.



EVERY subscriber to this magazine is formally notified when his subscription expires, and a renewal remittance should be made promptly. In the event that a renewal is not made at once, however, we assume that it is the subscriber's desire to have SUGGESTION continued, and our record is arranged accordingly, unless we receive definite instructions to discontinue.

This is done in order to give those who may have overlooked their renewal and those who may not find it convenient to remit at once a chance to keep their files complete. We do not wish to appear unduly lenient or to give the impression that SUGGESTION is in any way a free magazine. It takes money to run SUGGESTION, and we shall be thankful to receive prompt renewals from our subscribers.



TO MY SUBSCRIBERS: The date of the expiration of your subscription appears on the wrapper. You are cordially invited to renew your subscription. I do not want to lose any members of the SUGGESTION family; if a dollar is not at hand, mail us a postal asking that the magazine be continued—forward the subscription price when convenient. Why not send us the name of a friend or two who might be interested in our magazine?—EDITOR.

HERBERT A. PARKYN, M. D.
4020 DREXEL BLVD., CHICAGO
HOURS, 9 TO 12 A. M.

Jan. 1, 1905.

Dear Friends:--

I want to tell you that the treat I have promised you in ''The Deluge and Its Cause'' is at hand. The book has been received from the printer and a copy will be sent as a present to everyone who gets a friend to join ''the Suggestion family'' for one year.

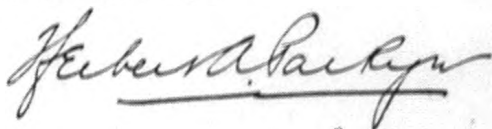
I want you all to share with me the pleasure I have taken from this marvelously interesting and instructive book by Prof. Isaac N. Vail.

After a long search for a premium book that I knew would interest every subscriber I came across this little ''jewel.'' It should bring 5,000 new readers into the Suggestion family.

Get a year's subscription from some friend and send it to us. Your friend will receive SUGGESTION'S monthly visits for one year and the book will be sent to you as a present which I am sure you will appreciate.

Yours faithfully,

4020 Drexel Blvd.,
Chicago.


3



EDITORIAL



"Do It Now" Coupons.

The first DO IT NOW ten cent coupon received came from Mary A. Harrison, Asbury Park, N. J. It is to be hoped that our friends will send out thousands of these coupons monthly. These coupons will assist subscribers to pay their subscriptions, and they help circulate SUGGESTION among thinking people and thus increase our subscription list.

If you wish to favor your friend and the editor, send these coupons out every month as soon as received. If you can use an additional number of them, send a stamped and addressed envelope for a supply. I would like to see every subscriber's name attached to these coupons. I will never see yours unless you attend to the matter today—at once—now. Tomorrow is a broken reed.

"Act, act in the living present."

EDITOR.

To All Friends.

I thank all members of the SUGGESTION Family who have favored us with names, clippings, words of encouragement and commendation, etc., and I assure all that their favors are highly appreciated. I can not write personally to all our friends and so take this opportunity to express my appreciation.

I hope during the year that SUGGESTION will continue to merit your interest and consideration. Only by receiving the names of thinking persons can we hope to extend our sphere of usefulness.

Appreciatively and cordially,

HERBERT A. PARKYN, Editor SUGGESTION.

This issue of SUGGESTION (20,000 copies) will be read by over 100,000 persons. There are about 250,000 more thinkers in the country and we want their names. You know the name of one—have you sent it?

Would you know men? See them tired, cold, hungry and disappointed.

250,000 Thinkers.

This issue of SUGGESTION consists of 20,000 copies. Every copy goes to a subscriber or is sent in response to a special request. If you are not a subscriber and receive a copy, your name has been sent by a friend because you are a thinker. Thinkers do not shy at a new idea. While the principles advocated in this magazine are known to scientists and investigators generally, yet there are thousands who will read of the New Psychology for the first time in this number of SUGGESTION. To such, I will say:

Don't shy.

Read and ponder; then call on your own experience and knowledge and see if all you read is not corroborated by the facts of your experience.

We want the new reader to become a regular subscriber. We want the names of more thinkers. It has been estimated that there are about 250,000 people in the United States who are original, independent thinkers; by some the number is placed at 500,000. This quarter of a million is the hope of the future. If you are not a thinker; you are useless in the world's march. As 250,000 people have to do the thinking for 80,000,000, join the ranks of the thinkers and ease their burden. Take up the yoke and help pull the car of progress.

* * *

An original thinker wears no tag, collar or number; his opinions are not received from a newspaper, a book or a pulpit. He is not a parrot. "They say" has no terrors for him. He wants facts, and from these facts he builds his own ideas. And he reserves the right to change his opinions as new light is received.

* * *

If you never change your opinions, you never think. Use your brain, and it will reveal to you new virtues.

* * *

Thought is the only factor in evolution; thought is the only power that can regenerate mankind. Thought will kill ignorance, greed, and bring all elements into harmony with law. When this occurs evil will be unknown.

* * *

Help us teach people to think. Think first yourself; then be tolerant with others who think. Respect the opinions of others is the first rule of mortality. If you know a thinker send us his name—I mean her name.

Last Call for 1904.

This magazine will reach the members of the SUGGESTION Family from the 20th to the 25th of December, 1904. Let every friend who has not done so, send the name of one thinking person so we can send a copy of this issue. We have reserved about 1,000 copies for this purpose. So send the names promptly.

We will thank you for your prompt attention to this matter.

The New Psychology.

The principle of the New Psychology will be found in a book by Thomas J. Hudson, entitled, "The Law of Psychic Phenomena." Every student and investigator of the mind should read this book. Without the knowledge here given one only gropes in the dark.

If you have not read the book, don't let the sun go down again till you have determined to get a copy. The price is \$1.50 and for \$1.60 we send the book post paid and forward SUGGESTION one year to a new subscriber.

* * *

The New Psychology teaches a practical system of living; it deals with the here and the now and shows how man's inherent power may be developed to bring health, happiness and success.

* * *

The New Psychology tells how to banish worry, fear, distress, doubt, sickness and to hold even death at bay. The New Psychology tells one how to make the most of life. Were its teachings universally followed all disease would:

* * *

"Fold their tents like the Arab,
And as silently steal away."

* * *

The New Psychology explains the operations of the laws of mind which make or wear our existence. It tells how to cultivate optimism, personal magnetism, will power, cheerfulness and self poise. It has a remedy for the ills of life. It recognizes the grandeur of man and the infinite spirit within him. The New Psychology has a message for the world; it teaches that Nature has provided for all the wants of man and that by obeying the laws of Nature, man will be in harmony with the foundation plans of creation.

With speculative problems of theology and isms, the New Psychology has no quarrel. It is only concerned with the things of this world, believing that:

"If we're all right here,
We'll be all right there."

The New Psychology teaches that it is possible for mankind to live in peace, love and happiness without wars, executions, bloody laws, greedy monopoly and the sweat shop. Every advanced thinker will recognize in his belief many of the teachings of the New Psychology. The teaching of the New Psychology place the power of mentality above all things on earth, and strive to show that the study of mind is the most important subject that holds the world's attention.

SUGGESTION rules the world; let the suggestions be for the uplifting of the race, and let us teach the power of mind in the school and kindergartens. When understood and used rightly evil will disappear, and the world will rejoice in the dawn of a new day. In that day will be born the new heavens and the new earth.

* * *

Let us begin today to do our part to bring the era of universal peace and love. As Ella Wheeler Wilcox says, this world needs only one creed and that is

Be kind.

There is only one publication in the world devoted to an explanation of the teachings of the New Psychology. That journal is SUGGESTION, and kind reader, if you read it now for the first time, you are cordially invited to become a subscriber. The motto of this journal is:

"DO IT NOW."

Some folks will not like the platform of the New Psychology; if you are a thinking person and are pleased with it, why not tell your friends?
E. E. C.

THE SUBJECTIVE CONSCIENCE MUST NOT BE PLACED
ABOVE THE OBJECTIVE LAW.
—Bismarck.

Let Us Meet on Common Ground.

The constitution of this country provides for laws pleasing alike to Jew and Gentile, Atheist and Christian, Buddhist or Theosophist. Now the editors wish to publish this journal so it will be acceptable to thinkers of all denominations, sects, creeds and beliefs. Correspondents will kindly take this into consideration.

Do not send an article based on the theory of any religious belief; do not quote in an article doctrines that are not universally believed by advanced thinkers. There are periodicals for all creeds and beliefs; the socialists have papers and the Baptists have journals; but this magazine is for the socialist and the Baptist. Therefore, let us select common ground whereon all may meet.

All creeds believe in cultivating the mind; in increasing the will power, determination, memory and those attributes of consciousness which stand for freedom, peace and progress. This journal teaches how these qualifications can be increased and strengthened, something in which all mankind is interested.

Contributors and writers will kindly remember these points, and remember that this is a cosmopolitan magazine for truth and fact, and that its readers are scattered over the wide world, and embrace all nationalities and all creeds. Let us broaden our point of view; let us remember in the plan of the universe this world is but a grain of floating dust; in fact, this vast universe may be but a drop of dew sparkling on some flower in the garden of greater beings—a drop of dew that trembles for a moment and then is brushed into nothingness.

E. E. C.

Mr. News Dealer, or Mrs. News Dealer, or Miss News Dealer, show this magazine to that customer that has ideas and he will buy it. Tell him we said so.

* * *

We get letters like this every day:

Editor SUGGESTION:

I saw a copy of SUGGESTION in a news stand for the first time today. I have been looking for such a journal for years and I am grateful to you for supplying such a fine periodical. I will take pleasure in recommending the same to my friends.

* * *

All of which proves that the SUGGESTION family is growing rapidly.

QUERIES

Has Keller an Elemental?

EDITOR SUGGESTION:

A number of your subscribers would be interested in knowing what you think of some of the work of Kellar, the magician, who has been performing in Chicago for some weeks.

I have it on good authority of parties who stand high in so-called Occultism that Kellar uses at times in his public performances, real, genuine, Simon-pure, supranormal, Hindu fakir powers that the common man knows not of. This more especially in his Cabinet act and the Telepathy act that he does with the young lady subject. In short, that he is an Occultist when he wants to be.

I was not myself so much impressed with the telepathy, though for the life of me I couldn't see how it was done, but I was amused at the Cabinet work. He built the Cabinet up piece by piece in the front part of the stage. The audience saw all parts and all sides of it. It stood high from the floor and was rolled round and round at short intervals from one side of stage to other. There seemed no possibility of trap doors or mirrors, or confederates or any other machinery, and yet there was no end of physical demonstration.

I am told positively by persons, whose opinion I am forced to respect, that in this act Kellar has the aid of a so-called Elemental—in other words, of a disembodied spirit, according to the spiritualists.

With your knowledge of ledgerdemain and your interest in all matters psychic, you must have seen Kellar's work or at least have had good descriptions of it from others. Will you not tell us in Queries what the facts are?

Truly,

E. A.

Milwaukee, Wis.

* * *

[If you had addressed your query to Kellar instead of to SUGGESTION, Kellar would have been honest with you and replied that he is simply a sleight of hand performer and an entertainer who uses mechanical devices, merely to amuse and mystify the public. He is nothing else. He has never claimed to be anything else and never will claim anything else so long as his name is Kellar. He is without a peer as an entertainer and conjurer.

Every mechanical appliance used in conjuring can be bought from the George L. Williams Company, 7145 Champlain avenue, Chicago, but the ability to use these appliances depends somewhat on natural aptitude and a great deal on experience. Excellence in sleight of hand work, however, comes only from earnest practice.

In the cabinet trick an assistant enters the cabinet on a slide

protected through the scenery or curtain at the back of the stage, and if you attend the performance again you will see that the cabinet is always taken to the back of the stage when the assistant enters and leaves the cabinet, otherwise he could be seen to enter by spectators seated in the boxes and galleries.

Don't let these explanations keep any reader away from Kellar's performances. He, himself, would tell you about as much as I have told. He is an honest, clever, unpretentious entertainer, and does not ask you to believe his work is performed by supernatural agency. You will enjoy every moment of his performance and it should teach you how puerile are some of the attempts of the so-called spiritualistic materializing mediums who find it necessary, through lack of skill and conveniences, to perform their conjuring in almost pitch dark rooms.

There are at least half a dozen different methods by which the telepathy part of the entertainment can be performed, surely some of these methods must present themselves to you. Could you not devise some single system from your own brain to duplicate this part of the entertainment if your life depended on your success in reproducing the apparent telepathic communion used by Keller?—
EDITOR.]

More Muscle Reading.

EDITOR SUGGESTION:

I am not a believer to any great extent in telepathy, so-called, but last evening I witnessed a demonstration of the phenomenon which I was unable to explain in any other way.

Dr. Alexander J. McIvor-Tindall (whom you may have met when you passed through Los Angeles some months ago) gave a lecture in our city on "The World Invisible," after which he gave two experiments in telepathy. The one I could not explain was this: A committee of about eight ladies and gentlemen, all well known people of Pasadena, were called upon the platform; one lady and one gentleman went out of the room with Dr. Tindall and blindfolded him. During his absence a pack of playing cards was produced and shuffled by one of the committee; three cards were selected and held up in view of the audience, who were told to remember the cards and concentrate their minds upon them. The cards were the four and five of Clubs and the two of Hearts. The three cards were taken by one of the committee, who touched a gentleman upon the forehead with them and then hid each card separately upon different persons in the audience. The audience was then told to concentrate upon where the cards were hidden.

Dr. Tindall then came in and took the hand of one of the committee and immediately found all the cards and with the three in his hand touched the person upon the forehead in the same place he had been touched before. The cards were then held up in front of the doctor with reverse side toward him, one at a time, and he told the four and five of Clubs, but could not get the two of Hearts and gave it up.

I am almost positive that there was no fraud connected with the committee, as it was composed of well known people of good repute in Pasadena

and were apparently chosen at random. The members of the committee were in their seats before Dr. Tindall left the room and had all resumed their seats when he returned, apparently giving him no assistance whatever in any way.

Was this, in your opinion, a genuine demonstration of telepathy, or do you think it could have been done in some other way?

If this is worthy of your consideration, I would be pleased to hear of it through the columns of *SUGGESTION*, if you care to give it the space.

Very respectfully,

Pasadena, Cal.

LEROY H. HOLBROOK, P. D.

[I am sorry to say this was not an exhibition of telepathy, but was performed by muscle reading (at which Dr. Tindall is an expert), and probably a little trickery.

If Dr. Tindall held the hand of someone who knew the cards and named over the cards in this way, "Now think; is it a club, diamond, heart or spade? A face card or a spot card? A Jack, Queen or King? An ace, two spot, three spot, four spot, etc.," he probably obtained the information by muscle reading. If he named the cards without the questions I have suggested, he either saw them when he found them or an assistant gave him a silent signal—a very simple trick. The failure to name one of the cards was part of the game to make the test look like genuine telepathy.

The blind-fold amounts to nothing; in fact, it assists the entertainer. He would find it very difficult to perform the tests even by muscle reading, if a committee dispensed with the blindfold and merely asked him to keep his eyes closed. There are a dozen methods whereby an entertainer can arrange to see through a blindfold and although I have described it at least half a dozen times in these pages, I have not yet been able to get our readers to try it and report the results to me. It consists in using a broad strip of adhesive plaster over each eye. One end of a plaster should be attached to the forehead over the eye and the other end attached to the cheek in such a way that the whole eye is covered. A piece of absorbent cotton should be placed over each eyelid before the plasters are fastened to the cheeks.

If you are not satisfied with this explanation, request Dr. Tindall to repeat the experiment with this blindfold and see if he moves around so freely as with a cloth bandage over the eyes. Also see that he avoids personal contact of any description, for telepathy should not require contact of any kind.

To make the test very simple let him find hidden cards if he wants to, but select new cards when it comes to the test for reading them and be certain he gets no silent signals which are generally given through personal contact if the entertainer is securely blindfolded.

Try the test again and report results.—EDITOR.]

About a Tapeworm.

EDITOR SUGGESTION:

Will you please give the symptoms of tapeworm? Is it advisable to take any medicine for its removal unless sure of its existence? What is a safe remedy which an invalid might take for tapeworm? R. B.

Washington.

[One of the chief aims of this magazine is to publish suggestions that will bring health. I do not believe in publishing a long list of the symptoms a person might complain of if he had tapeworm, for knowing the effect of suggestions of this nature I am aware that many of my readers might find some symptoms common to their own state of health and might worry themselves into the belief they had tapeworm, whereas it is a rather rare complaint.

My advice to you is to consult a reputable physician in your neighborhood. He will soon tell you whether or not you have tapeworm and if he is satisfied of its presence will give you a remedy which will bring you relief, but it should be taken only under his directions.

It would not only be absurd but possibly injurious for you to take medicines prescribed for tapeworm simply on the supposition that you might have one.—EDITOR.]

When Will You?

What are you going to do for SUGGESTION this year? You can speak to some news dealer and request him to keep SUGGESTION on sale (unsold copies returnable without cost); you can tell your friend that SUGGESTION is a magazine for thinkers; you can send us the name of some one who ought to be a member of the SUGGESTION family; you can cut out the coupons in this magazine—first page following reading matter, sign them and mail them. Doing any of these things would

1. Increase your will power.
2. Help some friend who is looking for truth.
3. Help SUGGESTION.

Now, the burning question is: Will you? And if you will,
When will you? E. E. C.

There are seen every day facts which, if followed to their ultimate conclusions, would overturn all our conceptions.

COMMON SENSE PHILOSOPHY

By CAPT. L. W. BILLINGSLEY,
LINCOLN, NEBRASKA.

The Point of View.

THE true road to happiness is not through wealth, but by the intelligent use of all our faculties.

* * *

The owner of intellectual powers fairly developed is never so happy as when he is making use of those powers.

* * *

Our happiness is not all confined to the exercise of our intellectual powers. The physical faculties come in for their share of pleasures when normal, such as a healthy flow of blood, sound sleep, palatable food when hungry, cool water when thirsty, shade in a hot day, glowing fire in cold, a bath to refresh and cleanse, and innumerable other physical ways bring delights.

* * *

All physical delights are largely dependent on mental attitudes. Nothing is pleasurable when one is angry, frightened, worried, jealous or hating. The most wholesome food will sour in a sound stomach of a greatly angered or in fear person. All enervating emotions, passions, impulses and desires destroy, for the time of their endurance, all physical pleasures. Mind is the ruler of physical conditions.

* * *

We are all under the control of definite and unchangeable laws, and they all work together toward a common end, and seeming contradictions can be explained when we have sufficient knowledge to trace out and analyze their ultimate causes and manifest purpose. The trouble with nearly all of us is, we take one little narrow point of view and pass judgment with all the assurance of one possessed of omniscience. Often our judgments are as presumptuous as would be a frog for condemning an astronomer for waste of time in viewing the stars.

* * *

It is an everyday occurrence to hear men condemn others because they are ignorant of the aims these men are striving for and

of the conditions under which they can be attained. We have heard men criticise the financial policy of the Government who had not and never did have sufficient money to buy a mule. Generally those who are freest to criticise the conduct of others are the most vulnerable to criticism.

* * *

The more ignorant men are of that which they judge harshly, the more positive they are that they know all about it and the more silly are the opinions they express. Farmers blame merchants and merchants return the censure, shippers blame railroads and railroads blame shippers. Housewives blame housemaids and maids return it with interest. So there is a continual round and grind of censure and fault-finding from top to bottom of society—each ignorantly passing judgment from his own little point of view without making effort to get a knowledge of primary causes.

* * *

As men grow in knowledge, their criticisms, censures and adverse judgments of the conduct of others grow less. Our unfriendly attitude to others often grows out of our ignorance of their real selves, and their environments; only have a surface knowledge of them. As we grow in wisdom, we abate our beliefs in men being corrupt, and degraded, and as being influenced by evil passions; we become more charitable and just in our judgments; but this does not apply to chronic fault finders, who make little progress in real knowledge.

NATURE CURE

Doctors Condemn Consumption Cures.

The multitude of fake "consumption cures" that are being advertised have aroused the doctors of New York and the Committee on the Prevention of Tuberculosis of the Charity Organization Society has authorized the following, taken from "The Care of the Body" department, Los Angeles *Times*:

Perhaps no class of patients are more imposed upon than those suffering from tuberculosis.

In order to protect the people of New York the Committee on the Pre-

vention of Tuberculosis of the Charity Organization Society has printed and distributed the following circular:

"Whereas, It has come to the knowledge of the Committee on Tuberculosis of the Charity Organization Society that many so-called specific medicines and special methods of cure for tuberculosis have been and are being exploited and widely advertised, and

Whereas, The advertisements of some of these cures have made such reference to the Tuberculosis Committee of the Charity Organization Society, or to some of its members, as to create the inference that this committee, or its members, recommend or advocate the use of many such so-called specifics or special methods of cure for pulmonary tuberculosis, or consumption, and

"Whereas, There is no specific medicine for this disease known, and the so-called cures and specifics and special methods of treatment widely advertised in the daily papers are in the opinion of the committee without special value, and do not at all justify the extravagant claims made for them, and serve chiefly to enrich the promoters at the expense of the poor and frequently ignorant or credulous consumptives, therefore,

"Resolved, That a public announcement be made that it is the unanimous opinion of the members of this committee that there exists no specific medicine for the treatment of pulmonary tuberculosis, and that no cure can be expected from any kind of medicine or method except the regularly accepted treatment which relies mainly upon pure air and nourishing food."

* * *

Please note the words:

THERE IS NO SPECIFIC MEDICINE FOR THIS DISEASE (consumption) KNOWN.

And note this:

NO CURE CAN BE EXPECTED FROM ANY KIND OF MEDICINE OR METHOD, EXCEPT THE REGULARLY ACCEPTED TREATMENT, WHICH RELIES MAINLY UPON PURE AIR AND NOURISHING FOOD.

* * *

Do you know of any friend who is taking drugs for consumption? Do him the favor to call his attention to the above; a doctor who continues to dose consumptives with drugs is either ignorant or criminal. Any one relying on a bottled consumption cure or a cure from a drug store is courting death.

* * *

Why not tell your friend?

* * *

What is the first point in the cure of consumption?

Breathing outdoor air twenty-four hours every day.

How can this be done? Live in the woods; live in a tent; sleep with the head of the bed projecting from a window; sleep in the yard—on the grass—on a couch—on the porch.

* * *

Will cold air or night air hurt any one?

No.

But some one said "night air is injurious."

Some one is simply repeating an idiotic remark.

Psychic Research

Psychical Derangement.

"What are the causes of apparently healthy persons suddenly losing their identity?" was a question which a celebrated brain specialist dealt with recently in the hope that the results of his researches and his advice might prove of benefit to the public.

The physician recalled some remarkable cases of what is known as "psychical changes" which have recently come to his notice, including the experience of a gentleman who recently entered the Record office in Chancery Lane and announced to an astonished official that "he did not know who he was, as he had lost his memory."

Another case was that of a young lady who wandered from her home at Clacton to Finsbury, a distance of thirty miles, and furnished to the police at the latter place a name which she "thought to be her father's." A telegram, however, sent to that address was returned "unknown."

A third illustration of these curious psychological phenomena was that of a clergyman, who, after withdrawing from his bank a substantial sum of money with which to complete the purchase of a piece of land, entered a tramway car. From that moment his mind became a blank, and he wandered 300 miles to a large town, where with the money he bought a stationer's shop and erected a sign bearing the name of "Brown."

No less remarkable was the case of a London man who traveled to Leeds to fill a situation which he had been very anxious to obtain. He had a brief and satisfactory interview with his employer, and then went to look for lodgings. The next thing the man remembered was being in a train at Grantham on his way back to London.

The strange feature of this case was that the unconscious man had carefully and accurately relabelled his luggage for the address he had previously occupied in London.

"As a matter of fact," explained the physician, "these persons behave in quite a rational way, although they are really unconscious all the time. They spend money carefully, and eat and sleep with their customary regularity. They are but partly mentally deficient.

"The brain is commonly regarded as a single organ. It is in reality a collection of parts, different and distinct, but closely related to each other, and connected with every portion of the body by nerves. In non-technical phraseology certain of these cerebral subdivisions become impaired where cases of 'lost identity' occur.

"In cases where the sight of a printed word fails to revive the memory, the disease is known as 'word blindness,' and instances when a word spoken is not appreciated, but the same word written stimulates the memory, are known as 'word deafness.' The latter patients are unable to utter a sound, and yet can write very intelligent letters. The auditory word center of the brain refuses to act.

"Again, there are cases where people are not capable of either speaking or writing the words which they nevertheless remember. Hence the large number of lost persons who can not furnish the authorities with their own names.

"Very common are the cases where persons forget events that have just occurred and yet retain excellent impressions of things that happened years ago and impart knowledge which was acquired in their childhood and had long been forgotten. One man who was professionally treated could not remember his own name, but could remember whole chapters of the Bible.

"The development of many of these cases could be checked," proceeded the doctor, "if their friends sought timely advice. 'Memory' is regulated by the amount of attention which a person is able at the time to give to the subject to be remembered. The power of attention is greatly diminished by disease. An ill-nourished body implies an ill-nourished brain. Malnutrition is a frequent cause of brain failure and consequent 'loss of identity.'"—*London Mail*.

**"TO UNDERSTAND THE WORLD IS BETTER THAN TO CON-
DEMN IT; TO STUDY THE WORLD IS BETTER THAN TO ABUSE
IT; TO MAKE THE WORLD BETTER, LOVELIER AND HAPPIER
IS THE NOBLEST WORK OF ANY MAN OR WOMAN."**



**THERE ARE LATENT FORCES WITHIN US, AND LIVING,
ACTIVE FORCES ALL ABOUT US, FOR THE MARVELOUS UPLIFT
OF EACH IF WE BUT KNEW THEIR POWERS AND USED THEM.**

—H. Everett Chase, Ps. D.

HYGIENE

Source of Japanese Vigor.

The Japanese are allowed to be among the very strongest people on earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well-balanced and keen brains consists almost wholly of rice, steamed or boiled, while the better-to-do add to this Spartan fare fish, eggs, vegetables and fruit. For beverages they use weak tea without sugar or milk, and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed in what we consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily in divided doses.

The Japanese recognize the beneficial effect of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

Another—and perhaps this is the usage on which the Japanese lay the greatest stress—is that deep, habitual, forcible inhalation of fresh air is an essential for the acquisition of strength, and this method is sedulously practiced until it becomes a part of their nature.—*Medical Record*.

LOOK NOT MOURNFULLY INTO THE PAST. IT COMES NOT
BACK AGAIN. WISELY IMPROVE THE PRESENT. IT IS THINE.
GO FORTH TO MEET THE SHADOWY FUTURE WITHOUT FEAR
AND WITH A MANLY HEART.

—Longfellow.



IT IS EASY IN THE WORLD TO LIVE AFTER THE WORLD'S
OPINION; IT IS EASY IN SOLITUDE TO LIVE AFTER OUR OWN;
BUT THE GREAT MAN IS HE WHO, IN THE MIDST OF THE
CROWD, KEEPS WITH PERFECT SWEETNESS THE INDEPEN-
DENCE OF SOLITUDE.

—Emerson.

Advanced Thought

I Think.

I don't know whether Matter is anything distinct from Force. I don't know that atoms are anything but pure myths—"Cogito ergo sum" is to my mind a ridiculous piece of bad logic, all I can say at any time being "Cogito." The Latin form I hold to be preferable to the English "I think," because the latter asserts the existence of an Ego—about which the bundle of phenomena at present addressing you knows nothing. I believe in Hamilton, Mansell, and Herbert Spencer, so long as they are destructive, and I laugh at their beards as soon as they try to spin their own cobwebs.

Is this basis of ignorance broad enough for you? If you, theologian, can find as firm footing as I, man of science, do on this foundation of minus naught, there will be naught to fear for our ever diverging.

For you see, I am quite ready to admit your doctrine that souls secrete bodies as I am the opposite one that bodies secrete souls—simply because I deny the possibility of obtaining any evidence as to the truth and falsehood of either hypothesis. My fundamental axiom of speculative philosophy is that materialism and spiritualism are opposite poles of the same absurdity—the absurdity of imagining that we know anything about either spirit or matter.—*From the Correspondence of Professor Huxley.*

New Thought Federation.

The New Thought Convention at St. Louis elected the following officers of the New Thought Federation:

Henry Harrison Brown, president.	Board of directors:
Rev. D. L. Sullivan, vice-president	Charles Whitney Norton,
Rev. John D. Perrin, secretary.	Paul Tyner,
Chas. E. Prather, asst. secretary.	M. E. Cramer,
Dr. J. W. Winkley, treasurer.	Prof. S. A. Weltmer.
Charles Gleeser, auditor.	

Headquarters of the Federation, St. Louis, Mo., 4606 West Morgan street.

Contributors' Department

Matter for this department should be short and terse. Don't waste words. Don't send long communications. Boil them down. Open to all.—EDITOR SUGGESTION.

This Horse Ought to Vote.

Editor of SUGGESTION:

If horses *think*, and they undoubtedly do, why is it not as easy to transfer one's thoughts to his horse as to his human friends?

I care not what others say upon this subject. I am fully convinced that I can and do every day transfer my thoughts and wishes to my horse.

There are different kinds of men so there are different kinds of horses.

My mare is a strictly thoroughbred Vandal mare. She is by Vandal II—He by Old Vandal and Old Vandal by Imported Glencoe. All are very intelligent animals.

She never forgets anything she has ever seen, any place she has ever been or any voice with which she has ever been familiar.

If I drive her behind an electric car and the car stops she will always stop and wait for the passengers to alight and then start up.

She will never cross a railroad track without looking both ways to see if a train is coming and if there is one near in sight she will wait until it passes, whether there is any one in the conveyance or not, and she is not afraid of anything.

If I am driving along any street and wish her to turn down a side street all I have to do is to fix my mind on the center of the street that I wish to turn down a little while before I come to it and she will almost invariably turn down that street. There are sometimes exceptions but in those cases there are mitigating circumstances.

If I wish her to stop at any particular house on either side of the street all I have to do is to concentrate my mind on the curbstone in front of the house and she will invariably go there and stop and turn around for me to get out.

If any one comes out of the house before I do she looks around and if she sees that it is not me there is a look of disappointment in her face, but when I come out she looks pleased and turns around

for me to get in. She not only knows my voice but she knows my step as well as my wife or dog does.

She would no more think of dropping her dirt in the place where she eats in pasture than in her feed box, neither would she allow one of her colts to do it, but would invariably drive them to a certain spot for that purpose.

One day I stood at her head and wrote a note at 12 o'clock, telling the keeper of the livery stable to send her back to me at 2:30; put the note in the buggy, and started her down to the stable about six blocks away. At 2:30 I went out to look for my horse and in about ten minutes she came back and stood at the post.

She had been out on pasture for two hours and a half, preferring grass to oats, and did not go to the stable. Now, the question is did she read my mind when I wrote the note, did she read the note or did she obey the summons when I willed her to return, or did it just happen that I wanted her and she came at that particular time? Hudson, in his *Law of Psychic Phenomena*, says a man can convey his thoughts to his horse and cites a case, but I had done it a hundred times before I read it in Hudson.

For a week I had three patients to visit daily—A, B and C, on different streets; one day I would go to A first, then B and then C; another day to B, A and C and another to C, B and A; without touching the lines, simply by concentrating my mind in order on the ones I wished to visit and she never made a mistake.

I simply write this to you because it is interesting. She is twenty-four years old and she is quite like a six-year-old. I have driven her night and day in my practice for fifteen years and I seldom find one that can pass her on the road today. I never touch her with a whip.

W. H. HOPKINS, M. D.

4615 Montgomery Avenue, Station H. Cincinnati, Ohio.

BETTER BE AN OUTLAW THAN NOT FREE.

—Longfellow.



IN ONE BRIEF WORD,
GO FIND THE SECRET HOW
TO RULE THY DESTINY; . . .
THAT WORD IS . . . NOW!

—Ella Wheeler Wilcox in *Now*.



REVIEW NOTES



AUTHORS OR PUBLISHERS of books dealing with subjects within the field covered by SUGGESTION are invited to send short review notices (with copy of book) which will be inserted in this department.

Books Received.

CHRISTIANITY CHRISTIANIZED. Pamphlet. Price 25 cents. Charles A. Strickland, Salt Lake City, Utah. This pamphlet consists of an introduction dealing with the author's views of the real truths of Christianity, and a number of poems devoted to advanced ideas on religion, sociology, economy, liberal thought, etc.

PRACTICAL DIETETICS, with reference to Diet in Disease. By Alida Frances Pattee. Published by the Author, 52 West Thirty-ninth St., New York City, N. Y. Cloth, 282 pages.

HOW TO CARE FOR THE HAIR AT ALL TIMES. By Juliet Marion Lee. 12mo, cloth, finely illustrated. Price, \$1.00. Published by the Author, 27 West Twenty-fourth St., New York. This work is replete with practical instruction for both men and women on the art of caring for the hair at all seasons of the year, under all conditions and at each period during life, from infancy to old age. It is written in a very interesting style, but in language so plain that no one can fail to understand. The author points out how the hair is often abused; sometimes through negligence and in other instances attempted care of it through ignorance of proper means used for that purpose. She mentions many causes which lead to baldness and also indicates the careless habits from which, for the benefit of one's hair it would be well to reform. The writer does not recommend the use of tonics or restorers, but depends upon hygienic measures only, the principle of which is manipulative movements, ventilation, fresh air and sunshine.

CONCERNING HUMAN CARNIVORISM. By the Rev. J. Todd Ferrier. Published by the Order of the Golden Age, Paignton, England. Price, 35 cents, mailed. The author presents all the arguments against meat eating in a very forcible way. Those who wish to be posted on the question will find this book a very veritable cyclopedia of references and facts.

One paragraph will be quoted:

"And Dr. Josiah Oldfield, M. A., D. C. L., M. R. C. S., L. R. C. P., the writer of the vegetarian article in the *New Encyclopedia Britannica*, a man of wide research and far travel, writes these strong words of warning, and his message has the weight of many years of practical experience behind it:

"Flesh is an unnatural food, and, therefore, tends to create functional disturbances. As it is taken in modern civilization, it is affected with such terrible disease (readily communicable to man), as cancer, consumption, fever, intestinal worms, etc., to an enormous extent. There is little need for wonder that flesh-eating is one of the most serious causes of the diseases that carry off 99 out of every 100 people that are born.'"

CONSTIPATION AND INDIGESTION CURED BY NATURAL MEANS. An illustrated pamphlet by W. J. Cromie, Physical Director Young Men's Christian Association of Germantown, Philadelphia, Pa. Price, 50 cents.

This booklet is a protest against drugs, and an appeal for rational and natural methods for the removal of causes which produce undesirable symptoms called "diseases."

The suggestions and advice are timely and can be recommended, and if the advice given is followed conscientiously I am sure that very gratifying results will follow.

Some excellent exercises are given for increasing the muscles of chest and abdomen, and the illustrations are apt and give clearness to the directions.—E. E. C.

HOW TO READ PEOPLE'S MINDS; or, *The Mystery of Mind Reading Revealed.* Pamphlet, 48 pp. No price—probably 25 cents. For sale by George L. Williams & Co., 7145 Champlain avenue, Chicago.

PRE-NATAL DUTY. By Mrs. Mary Barteau. Published by the Mazdaznan Publishing Company, Chicago, Ill. Price, 25 cents.

MAZDAZNAN ENCYCLOPAEDIA OF DIETETICS AND HOME COOK BOOK. Cooked and uncooked foods—what to eat and how to eat it. By Dr. O. Z. Hanish. 144 pp; paper cover. Price, 75 cents; oilcloth cover, \$1. Published by the Mazdaznan Publishing Company, Chicago, Ill.

A MAN'S MIND IS KNOWN BY THE COMPANY IT KEEPS.

—James Russell Lowell.

Power For Success.

Have you ever said, on handing a book to a friend: "That book has had more influence on my life than any other book I have read"? "Power for Success," by Frank Channing Haddock, Ph. D., is an example of that kind of book. It is one of those companion-volumes you like to have where you can reach it on the instant. Like a good teacher, it leads you into new realms of thought—thought that inspires health and strength and power.

Do you want a genuine Personal Magnetism? "Power for Success" gives you the essence of all that has been written on that subject, and much more besides. But it does not stop there. It treats the winning of success as a science; and, best of all, shows you how to become such a scientist of the first order. It does not, however, belong to any correspondence school; nor does it promise miracles through some mystical method of occultism; it deals simply with the great tried principles of common sense, and is therefore as certain to help you to success and magnetism of a real sort as its practical laws are unchanging.

Mr. Haddock's style is powerful. In original, condensed, epigrammatic language you are given the rules for winning success. The book is direct and plain in this respect. Every sentence is practical. Every paragraph is full of meat. The theory is there, but in amount merely enough to lead surely to practice. Then you are told *to do* something, and told by a teacher who knows whereof he speaks. There is nothing mystical here. You do not have to puzzle to find out what to do, for directions are entirely specific. The book, nevertheless, does not require thought and patient effort. Follow the instructions as laid down, use your will, as anyone can use that power, and a measure of success in life is as certain as law. You have been shown the basic laws on which all true success is founded. You will not achieve a greater success than you were born for, so to speak, but success altogether demonstrating this method will certainly result from its honest practice.

"Power for Success" is a handsome volume, measuring 7x10 inches, and is bound in royal purple rib-silk cloth stamped in green and gold. The price is \$10. It is not saying too much that to the person who will apply its teachings, \$50.00 would be a small cost.

Published by The Power Book Library, Auburndale, Mass.

Books Received.

THE POWER OF SELF FORMATION is a new book announced by Leroy Berrier, its author and publisher, as now being in process of publication. It will be issued in paper binding for 50 cents; in art vellum cloth, gilt top and title, for 80 cents.

This book is to present the subject of self formation from a Human Culturist point of consideration. The author is a devotee of the Science of Human Culture, and an adherent of the new psycho-physiology. The proposition which is demonstrated by citation of actual practice in life, is this, viz.: self formation of mental and physical conditions is now an established fact in the Science of Human Culture. Two discoveries in the sciences of psychology and physiology during the latter half of the nineteenth century, completely placed the power of self formation in the grasp of the human race.

This little scientific treatise presents in a simple style those two great discoveries and demonstrates the power of self formation as well as presenting the most advanced systems for the cultivation of that mentation that controls the power of formation.

The author demonstrates the fact that we can not expect to utilize our powers until we have become conscious of them and cultivated and trained them into established power. Self formation means the ability to be just what we desire to be and this constitutes the highest of all achievements.

"The Power of Self Formation" will be completed and be on the market about Holiday time. Address Leroy Berrier, 2301 Farnam St., Davenport, Iowa.

MY LADY BEAUTIFUL, or the Perfection of Womanhood. By Olive M. Long. 206 pp.; illustrated; cloth; white and gold. By mail, \$1.10. M. A. Long, publisher, 6418 Stewart avenue, Chicago.

Here is what one author says of this book, which advocates natural methods of health culture:

It should be in the library of every woman, whether she be a society, business or saleswoman, teacher, physician, nurse, stenographer or housewife, maid, matron or grandmother.

It should be in a million homes because it tells clearly and concisely how, by natural methods—

To attain mental, physical and moral poise;

To cleanse the body of all impurities by the regulation of the stomach and the daily elimination of the bowels;

To eat well;

To sleep well;

To regulate and pass the monthly periods with perfect ease;

To increase the weight if too thin;

To reduce flesh if too fat;

To master all emotions, such as anger, fear, worry, etc.;

To overcome nervousness;

To overcome adverse habits, such as contortions or contractions of eyes, lips, etc.;

To regain health and youth;

To have sparkling eyes;

To acquire a velvety skin and beautiful clear complexion;

To cultivate a speaking voice of low, sweet, soothing and thrilling quality;

To become charming, fascinating and beautiful;

To make each day one of love, happiness and cheer;

To become a NEW WOMAN—sweet, wholesome and winsome.



To Advertisers.

I am pleased to announce that 20,000 copies of SUGGESTION have been printed this month—every copy goes to a subscriber or is sent to an address in response to a special request. Sworn statements will be furnished to all interested. The size of our advertising section is ample proof that advertisers find SUGGESTION a profitable medium. SUGGESTION readers are quick to appreciate meritorious articles, and the percentage of inquiries received from SUGGESTION is satisfactory.

* * *

If you have anything that appeals to thinking people, why not get acquainted with our readers? There are about 250,000 think-

ing people in the United States, and in a short time we expect to reach all of this number. This issue will be read by at least 100,000 persons of far more than the ordinary intelligence. Are you interested in that 100,000?

* * *

Forms close thirty days in advance of date of publication.

* * *

We wish in a measure to guarantee every advertisement.

* * *

Patent medicines claim to cure disease; we know they never will—so we refuse patent medicine advertisements.

* * *

Quack doctors advertise to cure everything from corns to drouths; quack doctors never cured anybody, and so we do not take their advertisements.

* * *

Some concerns advertise books that profess to teach all the secrets of the upper and lower worlds; how to cure all sickness; how to have the world at your feet; how to become a Napoleon and how to acquire God-like power; how to charm and mystify and to dumfound mankind generally. All such claims are fraudulent; so we do always refuse such advertisements.

This College is Different.

Reference to the December issue of SUGGESTION will show the advertisement of McCormick Neurological College, 2500 Prairie avenue, Chicago, a new and advanced school of therapeutics, which teaches a system thoroughly proved in the eleven years of its existence, and it stands alone in the world in the matter of name, which is original and expressive, as well as in what it teaches. It bases its teachings upon the fact that the nervous element in the principal one of a duality, which dominates man in health and disease, which teaches that the true philosophy is to understand the mechanics,

both of the structure and organic action in the body, together with the chemistry of the body and the food it lives on, and those who follow its teachings can not fail to enjoy long life and health, because so long as the machinery is in perfect running order it is immune from all diseases. The college has always announced to prospective students that none shall go away dissatisfied with what they got for their money. SUGGESTION has had business relations with the management and has made personal investigation and has no hesitancy in saying that it believes in the sincerity of purpose and integrity of the institution.

Pure Milk as a Health Restorer.

In Europe there are many "Nature Cures," where tired humanity goes to be refreshed, invigorated and made strong in mind and body. The "milk cures" of Switzerland have been famous as a Mecca for the seekers after health—for those who had discovered the uselessness of drugs and prescriptions.

In these milk cures Nature often restored the weary one to blooming health and youthful vigor, and if there are any in America seeking the benefits of this famous treatment, endorsed by Mrs. Ella Wheeler Wilcox, they need not go to Switzerland, but can find in Chicago the benefits promised by the Alpine retreats.

Send to the Royal Sanitarium, 3411 Sheridan road, Chicago, and ask for some information about this method of aiding Nature to renew the body. I have visited the institution, have had a drink of the milk furnished, and can say that it is a good place for those seeking rest and health, and in many cases I believe the treatment will be very beneficial.

Those visiting the sanitarium will be surprised at the cozy, homelike surroundings, and the absence of the chill so often found in health institutions. This place is a real home as well as a sanitarium.—E. E. C.

The Hygienic Corset.

Possibly if the French doctors had known of the Wade "breathing" corset they would have modified their opinions. The Wade corset is constructed on hygienic principles and allows the natural movements of the trunk muscles in breathing. No other kind should be worn. Ask the Wade Corset Company, of New York.

Pure Water.

This magazine advocates the daily use of pure water in sufficient quantities to supply all the needs of the body. The amount needed to preserve health varies with the weight of the person, the character of the food eaten, occupation, the seasons, etc. From eight to twelve tumblers of water are recommended, and many persons use even more. It is said that the Japanese soldiers will drink on an average a gallon of water per day, and the Japanese soldier is a very lively specimen.

It is best to have water soft and pure, and if water of this description can not be obtained a still of some kind should be used. Stills produce absolutely pure water, and it is a mistake to suppose that distilled water has lost any life or efficacy. Rain water is distilled water. For a low priced still write to the Adams Manufacturing Co., Hasting, Neb.; if a higher priced still is desired, a more substantial affair, write to A. H. Pierce Mfg. Co., 78 Green St., Chicago. Ask the Pierce Co., for a booklet about the effects of distilled water on health and longevity.—E. E. C.

Biochemistry.

Biochemistry is an interesting topic. All believers in Nature Cure should study up on biochemistry. Biochemistry gives a theory for the cause and cure of disease, and I must say that those advocating it have some very strong proofs of its efficacy. The good results can not be due altogether to mental influence, as beneficial results can be had with children.

Dr. George W. Carey, of the Chemistry of Life Company, West-Somerville, Massachusetts, is the father of biochemistry in the United States, and he has several books on the subject. By sending a stamp you will receive full particulars. The biochemic remedies are not drugs in any sense of the word, and biochemic treatment never caused one throb of pain, or a tear of anguish, or one sigh of regret, or ever aided an undertaker to collect a bill.

E. E. C.

Reckon the days in which you have not been angry. I used to be angry every day; now every third day; then every third and fourth day; and if you miss it so long as thirty days, offer a sacrifice of thanksgiving to God.—*Epictetus*.

ACTINA is a little instrument charged with a chemical that produces a vapor, having a peculiar influence on the mucous membrane of the eyes, nose and throat. It is claimed that the influence is stimulating, healing. There is nothing to show that this claim is unfounded, and many persons have used the appliance with benefit. As the company guarantees to refund the purchase price if not benefited, our readers are protected. If any person has any complaint regarding Actina I would be pleased to know of it.

Friends should remember that Nature is the only power that cures, but it is also true that we can sometimes assist nature, although in many cases Nature would thank us if we let her alone.

SUGGESTION readers resident in San Francisco and neighborhood are referred to Mrs. L. W. C. Bette as special representative and general agent for the Perfection Douche and the Ladies' Improved Protector, as found in the advertisement of the Physicians' Standard Supply Company, of Philadelphia, which has been running in this magazine from month to month.

Mrs. Bette's addresses are: 1163 Ellis street (residence); office, 424 Sutter street, San Francisco.

Attention is called to the New York School of Electropathy at Elmira, N. Y. This institution is teaching along natural lines, and those interested in the forms of drugless healing taught at this school are invited to correspond with the school. The coming system of cure is the natural system and the people of the United States are rapidly being educated in this direction.

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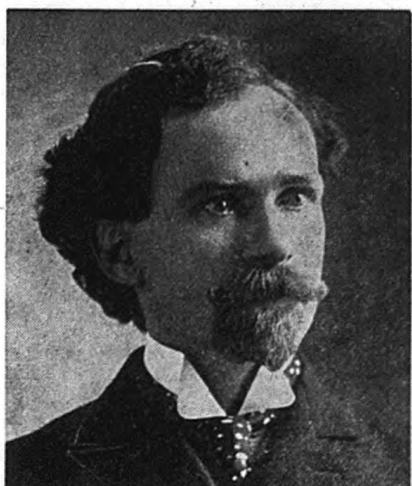
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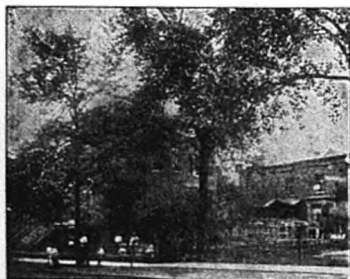
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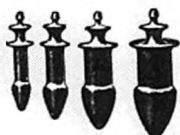
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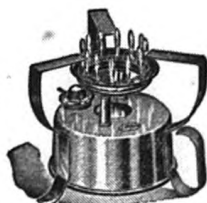
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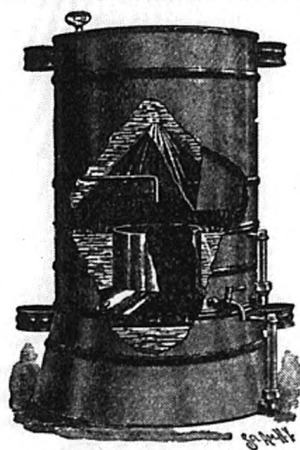
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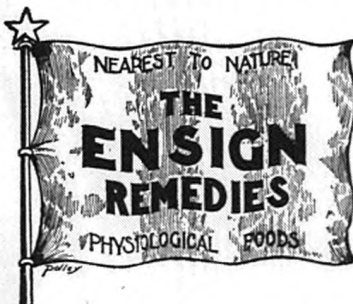
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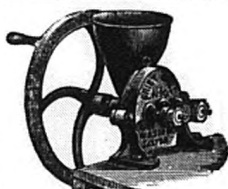
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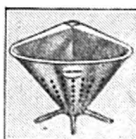


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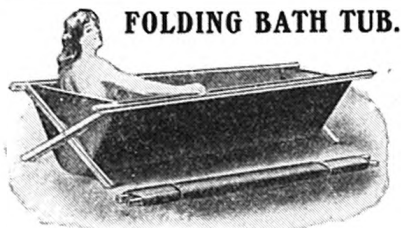


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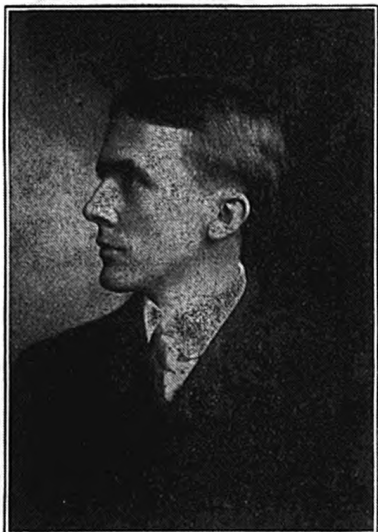
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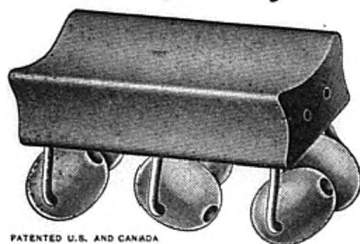
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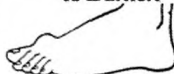
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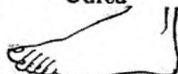
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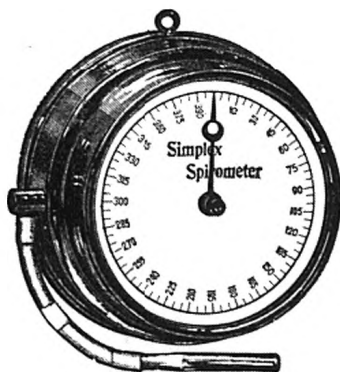
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